

March 26, 1925

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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVII.

JACKSON, MISS., April 2, 1925

NEW SERIES
VOLUME XXVII, No. 14

We Will Reach One-Half of Our \$700,000.00 Quota By May 1st If Our People Will Give During April as Much as They Did for the Same Month Two Years Ago.

Brother J. A. Rogers of Amory, it is reported, will conduct a Bible school at Murray, Ky.

In New York City there are said to be 1,750,000 Jews and seats in their synagogues for only one in a thousand for them.

Out of 250 students in Southwest College at Bolivar, Mo., there are sixty ministerial students and forty others who have volunteered for Christian service as missionaries.

On the seventh anniversary of his pastorate at Natchez, Dr. Borum has had his salary increased by \$600.00. He well deserves it, and his noble church has shown a worthy appreciation. Recently a \$75,000 church building has been erected and the membership now numbers 650.

Superintendent Bond of the State Department of Education is suggesting that the next legislature put a tax on tobacco and the money be used to furnish school books for children. An effort was made by the last legislature to raise revenue by taxing tobacco sales, but somebody seems to have taken cold feet.

The church at Marks is planning to get into the new building May 10th, and will rejoice in the celebration of the event by a good program. Pastor C. T. Johnson and his people are happy and have a right to be so, for they have one of the best churches of any town in the state. They are growing in every way and propose by God's grace to keep it up.

A gift of \$305 from each student and three per cent of the salary of faculty members for a period of five years is the first objective in the Century Campaign for one million dollars launched recently by Georgetown College, Georgetown, Ky. Already more than one-third of the students have pledged and the remainder are being canvassed this week. The plan provides that each student, after his graduation pay to the fund three per cent of his yearly income until the \$305 gift is completed.

The Baltimore Conference of the Methodist Church, South, voted by a small majority against uniting with the Northern Methodists. Bishop Muzon, who favors unification, predicted a good majority in favor of unification. It would require a two to one majority in favor of unification to adopt it. The Baltimore Conference is composed of churches in Maryland, District of Columbia, and Virginia. This is the first conference in the South to vote on the question. The Cuban Conference voted unanimously for unification.

Every Mississippi Baptist Association co-operating with the State Convention in 1923 voted for a one-year pledge for 1925. The State Convention the same year voted likewise. Thus far about 400 churches have reported pledges, leaving about 1,300 to be heard from. Following the request of the Executive Board, the names of those who have not made the canvass appear in this issue of The Baptist Record. By the close of April we want to report one-hundred per cent as having pledged.

R. B. GUNTER

Cor. Secretary

Mississippi Baptist State Convention Board

Pastor B. F. Whitten is preaching in his meeting at Hollandale by request of the church. Thorough preparation and organization have been made. Prayer is asked for the Father's blessing.

Miss Cordie Williams, a student in the M. S. C. W., is teaching a class of two Chinese. A group of young women in the Woman's College at Hattiesburg does regular mission work in the hospitals and jails.

Brother Harvey Gray of Eupora highly commends Brethren W. D. Wallace, D. H. Watters, and R. D. Pearson, who graduate from the Southwestern Seminary in May, the first with the degree of Th.D., the others Th.M. We join him in the earnest wish that these valuable men be brought back to Mississippi pastorates.

The Men's Bible Class of the Oxford Church recently enjoyed a banquet in which they had not only plenty for the inner man but a feast of reason and a flow of soul. Beside having the pastor as toastmaster and such local speakers as Judge Kimbrough and Messrs. Weaver and Barnett, they were favored with an address by Dr. D. I. Purser of Tupelo. The music was by some of the best musicians in the state.

Pastor J. A. Barnhill conducted a Bible Institute at Sumner last week, having Pastors C. T. Johnson, M. C. Vick, W. A. Sullivan; also the editor of the Record. As our time came first, from Sunday to Tuesday, we missed hearing the others, much to our regret. It was surprising how well the people came out three times a day and how much interested they were in the Bible Study, which embraced the first letter to the Corinthians. Our association with them was most pleasant, and they won't have to insist to get us back there. For the size of their membership they have one of the best houses in the state, and the pastor is doing a genuinely constructive work. He is always busy and happy.

Business men of Martin, Tenn., have agreed to erect a Gymnasium for Hall-Moody College located there, without cost to the denomination.

Miss Varina Brown, who gave the money to equip and send out fifteen new missionaries last fall, has more recently given \$15,000 to build the first unit of a Seminary and Training School at Budapest, Hungary.

A proposal will be made at the meeting of the Southwide W. M. U. Convention in Memphis in May, to change their year so as to end with December 31 instead of April 30 as at present; also to change their time of meeting from May to January. This they think will simplify their business and enable more of the ladies to attend the sessions of the Southern Baptist Convention.

This year furnishes Mississippi Baptists about as good an opportunity to attend the Southern Baptist Convention as we will ever have. It is practically impossible for it to meet in Mississippi, so when it meets in Memphis or New Orleans, we have our best chance. There ought to be a thousand Mississippians at the Convention in May. Will you be off?

The Searchlight of Fort Worth again most adroitly twists the truth out of shape till its own father wouldn't know it. First it says The Baptist Record got mad. That is error number one. Again a former article in the Searchlight said Wake Forest College got money raised for Southwide objects, which wasn't true. And now the Searchlight seeks to confuse matters by saying that Wake Forest got money that was raised in North Carolina at that time, which is a wholly different matter.

We have no use for Dr. Potent's amoeba nor his evolution, and no money raised for Southwide objects went to Wake Forest.

Again the Searchlight says the Baptist Record denies that money was borrowed from the Foreign Mission Board. The Record said no such thing, but did say that what the Searchlight said was not true, namely, that the Seminary in Louisville borrowed a million dollars from the Foreign Mission Board. We still say it was not true. The editor of the Record still denies that the Home Mission Board has given \$250,000 to the New Orleans Hospital. When one man lends money and takes a note for it at six per cent interest it is hardly a gift. The Searchlight has misrepresented the facts in every case that we pointed out. The Searchlight then prints what it calls an extract from the minutes of the Baptist Education Board, which we do not believe was taken from the minutes at all. We shall report about this later.

Come! State W. M. U. Convention, Westpoint, Apr. 7-9, Come!

HEBREWS 6:4-6

By J. F. Hailey

Years ago I heard John A. Broadus say to a class in mid session, "Young brethren, forget everything I have taught you for four months and a half, but for heaven's sake, when you go to interpret Scripture, study the connection". This text will never be interpreted without heeding the injunction. It has been made to teach falling from grace. J. B. Gambrell said it was the strongest passage in the book to show that such a thing could not happen. The fact is, the writer is not discussing that subject. He is urging the development that comes from the study of the Word, and gives warning that, in such study, there is danger of refusing to accept what is made plain by the enlightening of the Spirit.

The expression "once enlightened" means *once for all*, Greek "hapax". The verbs of the passage are in the aorist tense, which expresses past action as being finished, on the instant, so to speak; as The boy shot the bird. There is neither repetition nor prolongation of action. It is finished and done with—once for all. A person may be enlightened by the Spirit—convicted, and still be lost. II Pet. 2:20, 21. This conviction is, I think, the being made partaker of the Holy Spirit, as expressed in the text. Tasting, being an instantaneous act, neither prolonged nor repeated, expresses the fact of realizing the truth and rejecting it, all taking place, as it were, in one act.

If I am correct, this is a companion teaching to that which states that death was visited upon those who refused Moses' teaching; that being physical, this spiritual. II Thes. 2:10-12 holds out the same principle. In that case men who turned away from the truth were sent a "working of delusion" (R. V.), that they might believe "the lie", which the Man of Sin will palm off on those who turn away from the truth for the love of pleasure. The lie will be that he is himself God.

I have merely attempted to point the way to an understanding of this much-discussed text, and should be glad to hear from some one else who is better able to untangle the skein.

Jackson, Tenn.

FOUR GREAT W'S

By C. T. Johnson

Text, Acts 20:35. Remember the words of the Lord Jesus, how He said, it is more blessed to give than to receive.

I. Why should we give?

This is not an unreasonable question, and it is always encouraging when some one becomes interested enough in a subject to ask questions about it.

I shall endeavor to answer this question together with at least three others that begin with the same letter (W).

1. We should give because the word of God strictly enjoins it upon us to give. Prov. 3:9. Honour the Lord with thy substance, and with the FIRST fruits of all thine increase.

II Cor. 9:7. Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity: for God loveth a cheerful giver.

Luke 6:38. Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom.

Mat. 10:8. Freely ye have received, freely give. I want us to look for a moment at these references.

"Honour the Lord with thy substance, and with the first fruits of all thine increase."

It seems to have always been true that a deep consecration, and earnest devotion to God has found its expression in giving, and certainly there is no better way to HONOUR God than through this wonderful privilege of giving. Yes I consider the greatest privilege of the child of God today is that of giving, with possibly the

exception, of Prayer, and I have very serious questionings in my mind as to whether there is any efficacy in a Prayer offered by one who is absolutely unwilling to HONOUR the Lord with his substance.

And again if this scripture means anything at all, it means that God is to have the first fruits. He is to be first, not second, third, or last, but FIRST.

Take the passage in second Cor. 9:7. Every man according as he purposeth in his heart. In his HEART, not according to some opinion that may be in his head, but according as he purposeth in his HEART that has been purified by the wonderfulness of the Grace of God, a heart properly inhabited and ruled over by Jesus, will never have any trouble on the giving question, for a heart of this kind only seeks to know, and to joyously do the will of Him Who lives therein.

In Luke 6:38, He tells us to give and it shall be given unto us good measure pressed down, shaken together, and running over shall men give into our bosoms. Oh! what we miss by failing to understand and to do our duty at this vital point.

Mat. 10:8. Freely ye have received, freely give. Oh! my beloved brethren, how freely our Lord, who was rich and yet for our sakes became poor that we through His poverty might be made rich. Oh! the wonderfulness of the riches of Grace in Christ Jesus. Our salvation did not cost us a thing in the world, it possibly cost some one else a great many tears, and Prayers and much anxiety. Oh! it cost Jesus everything, even to His blessed life, but it cost you nothing, and now in the light of this freeness which has meant the salvation of our poor souls what shall be our attitude. May the words of the song just sung so grip us that we will be completely brought into the plan of God for our lives:

"Give of your best to the Master,

Give Him first place in your heart;

Give Him first place in your service,

Consecrate every part."

We could go on with passage after passage on this wonderful and inescapable subject, but time will not suffice; so we come to the next thought. II. What should we give?

Again we will let the Word of God answer. (2nd Cor. 8:5.) But first gave their own selves unto the Lord.

Prov. 23:26. My son give me thine heart.

a. The first thing we should give to the Lord, is our own selves without any reservation whatever, and mind you, I say it kindly, you need not bring your money expecting to find favour with God, and withhold your talent, your time, your brain. Ye and your heart's deepest affections. I do not recall a single time during our courtship that my wife, it may be different in your case, asked me how much money I had, or how much I expected for her to have each month, or anything of the kind, but her ever increasing question was, if I really loved her; now that may seem a little personal but it illustrates my point. Listen! She had sense enough to know that if she got that, she would get the rest. And the thing which our Heavenly Father wants first is, our heart. (SON GIVE ME THINE HEART.) If God gets that, He will have no trouble getting money to feed the orphan, to maintain great educational institutions, to send His blessed message of good cheer around the world. My brother, this is the first thing that God wants, please remember that, and reserve no place in your heart where the devil may perch himself to slander God, and make your life a veritable curse and detrimental to the ongoing of God's blessed Kingdom here in this world: I call upon you today, to bring your manhood, your womanhood with every characteristic of your nature and place it at God's disposal. My dear unsaved friend, will you not do this? It will be the manliest thing you ever did.

Take my will and make it thine,

It shall be not longer mine;

Take my heart, it is thine own,

It shall be thy royal throne.

b. Give God the Tithe of your income

Mal. 3:10. Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it.

From the time our forefathers were driven from the garden, it was God's prescribed plan for the human race to get back to Him through an offering, and this offering must be in keeping with His own plan or design, there was Cain who made the mistake of bringing an offering of his own choosing without respect to the will of God in the matter, and as a result went down in a shameful defeat. God's plan is always the best plan as manifested by his brother Abel, who brought an offering which acknowledged that he was a sinner, and was in need of a Saviour such as had been promised of the Lord, and of course his offering was well pleasing to God, and was accepted by Him. We might ask this question: Has God a right to set a standard to govern His people in making offerings to Him? If He has not, then who has? And would we not be in the dark as to when we had done our duty at this point?

If it be argued that the tithe is or had its origin with the giving of the law, then we only have to consider the fact that long before the law was given Abraham was paying the tithe along with many others that could be mentioned. Our Lord says in the New Testament that it is right to give the tithe, and Paul teaches very clearly proportionate giving, and if there is any other proportion or standard given in the Scriptures as to the minimum of our giving, I am not familiar with it. Of course there are many who ought to give much more than the tenth.

A study of the Bible at this point will reveal to us the fact that we are not the owners of this world, but simply stewards. God is the sole owner; not simply does the tenth belong to Him, but the whole thing is His, even we ourselves are not our own, for we have been bought with a price. Oh! brethren, as Baptists let's become as familiar with this great doctrine of God's word as we are with some others; for if we fail to do our duty at this point it will be a manifestation of one of the ugliest spirits that I know of, that of ingratitude.

III. When should we give?

I Cor. 16:2. Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

a. Here we certainly have taught us a regular and systematic giving. Why should this be true? I would answer, because giving should be done in a worshipful spirit. It should be just as much a part of the worship as praying or singing, or reading the Scriptures. Every cause fostered today is suffering because we have not taken this great matter as seriously as God would have us do. When Jacob awoke and was made conscious that he was in a place where God was, he immediately thought of giving, and made his vow unto the Lord. God help us as we come upon the first day of the week to His house, that we shall honour and worship Him with the first fruits of all our income. And too, may we read these words again of the Apostle, Let every one of you, if the children are members of this church, make it possible for them to bring their offering, and then when they come to take upon them the responsibilities that we now carry, they will be so well developed in this great matter that it will hardly be necessary for a minister to leave other matters to try to develop and bring them to do their duty for the glory of God. While I do not think any preacher of God's should ever feel that he should apologize for preaching on a subject so universally taught in the Word of God, and I hope there is not a soul here so shriveled that would fail to appreciate being taught and informed on any of the great subjects of His word.

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IV. My last point is, How should we give?

a. Give liberally. If you were going to give to some one whom you loved, I do have to ask as to whether you will give liberally or not, you will count it your greatest privilege to give, and to give liberally. Certainly God should be first in our heart's deepest love.

b. Give cheerfully. If I understand the word cheerful, it means to give joyously, animatedly, or lively, hilariously, as if you were in the exercise of the greatest privilege that could come to one: and certainly it is, that our God should place Himself in a position where we might give to Him, what greater honour could come to anyone.

If you were to take giving out of the Bible, you can have the rest of it so far as I am concerned; it would be a meaningless book. This is the way I was saved: "It is the gift of God. You can no more divorce the Bible and this subject than you can God and salvation. God gave His best, His only precious begotten Son. Jesus gave His own dear life. God help us to be like Him, and never think of withholding anything from God, that would glorify Him and advance His cause in bringing this lost world into right relationship with Him.

c. Give out of a grateful heart. Oh! my brethren, how can we ever cease to be thankful to one who has done so much for us? May we with the great Apostle Paul say: "Thanks be unto God for His unspeakable gift."

My dear unsaved friend, will you today bring yourself by the grace of God and say: Here Lord I give myself to Thee, is all that I can do; we give you this opportunity while we sing.

THE SOUTH THE SUPREME BAPTIST OPPORTUNITY

By E. K. Cox

The commission of our Lord was to all the world, and there were no favored nations in his far reaching plans; but history has shown us that some countries and some peoples have meant more to the building of his kingdom than others. It was the wisdom of the Holy Spirit that turned the face of Paul westward by the Macedonian call. It was the policy of the Christian empire builders of the first century to seize and build in the great centers of population, wealth, and influence.

It is our purpose in these articles to study the opportunity of our Baptist people in the South from this view point.

First of all let us notice the Home Mission problem from the view point of America. Every conquering army must have somewhere a base of supplies from which its forces of men and other needed things can be constantly recruited. Among all the nations of the earth there is none which can so easily be brought to fill this role as America. This country is rightfully the heritage of the religion of our Lord. No more dramatic example of the over-ruling providence of God is shown in all history than that which turned Columbus and his followers to the far South, and allowed the northern continent to come under the sway of evangelical Christianity. It was the ruling thought of the men and women who laid the foundations of what is now the United States, that in this land the faith that had been crushed by the tyranny and heartless ritualism of the old world should have a chance to grow and ripen in the free air of a new and unspoiled country. They saw all hope of New Testament religion fading in Europe under the oppression fostered by those travesties of religion known as state churches, so this country was to them the last refuge of the oppressed. The hope of the Puritan was to live in a country where religion should be the dominating factor in human life. The iron souled Pilgrim, revolting from the falsehood and sensuality of a corrupt church and still more corrupt priesthood; together with the weary and persecuted Huguenot, sought a place where they might have a purer worship of the Most High. Our Baptist fathers came leaving a trail

down the centuries whose milestones were the dungeons, the scaffolds and stakes where their martyrs had suffered. They came with the vision which they had cherished through long and bitter years, that of a land where the soul of every man should be free. Here they were permitted to write in the New World the first page of history, they had been allowed to write unhindered for more than a thousand years, when the little colony of Rhode Island opened the first refuge the world had ever seen where the freedom of soul that God intended to be the birthright of every man was a fact of history. If our fathers had given nothing else to the great republic of the west, than to lead in writing that great principle into the fundamental law of the land, that fact would have entitled them to a deathless memory among men.

If anything about its origin can stamp any country in the world as a Christian country that land is ours. It was planted and its beginnings were watered by men and women who made religion life's dominating purpose. They were pre-eminently seeking a place where Christianity might grow and flower and fruit, apart from the things which had blighted it in the old world. With these purposes behind it America stands as the one country to which the world has the right to look for the complete exemplification of the gospel of Christ.

But the sad fact confronts us that America is not Christian; this fact meets our soldiers of conquest when we send them abroad; the sin of America, the foul blots that it has made on our civilization shames their faces and robs their message of its rightful power. Some will tell us that we have no right to think and to plan for the complete conquest of any country; but if the "Kingdom of this world are to become the kingdom of our Lord and his Christ", is the salvation of America simply an iridescent dream? If we cannot win America with its Christian heritage and achievements can we hope in all the coming years to win any other land?

Our real Home Mission task is to build the Kingdom of God in America; the time and space forbid a full discussion of this theme, but so far as human eyes can see, if the gospel ever goes in power to the ends of the earth its going forth must be from our own beloved land. We ought to seek to save our country for its own sake, but we must also have the wider outlook and see the place of America in the saving of the world. If this land shall be won for our Lord, the world may be won, but if we cannot conquer here then all our dreams of a world empire for the imperial Christ are only the fantastic delusions of a dying faith.

This brings me to say that in order to save America, we must at this crucial hour give ourselves with all the earnestness of holy crusaders to the saving of the South. Just so truly as we must save America for the sake of the world, we must save the South for the sake of America. This discussion will be from a Baptist viewpoint because God has placed our people in a unique position with reference to this great section. No people can escape the responsibilities of destiny, and such a position for any people at this time cannot be an accident to one who believes in the over-ruling providences of God.

These words grow out of a deep rooted conviction that in the South at the present time God has brought our Baptist people face to face with the greatest hour of their history, and if in any way they shall help those of our people who read them to realize this truth, that fact will more than compensate for any effort put forth.

With these things in view it is our purpose to study the South as to its position and future with reference to the world and the position of our people.

I.

The Strategic Location of the Territory of the Southern Baptist Convention

What is known as the South lies in the southern part of the United States and comprises that

territory lying south of the old Mason and Dixon's line, and the Ohio River, bordering on the Atlantic and the Gulf of Mexico, and comprising the states west of the Mississippi River of Missouri, Arkansas, Oklahoma, New Mexico, Texas and Louisiana. It has more than half the coast line of the United States. This position is one of great economic importance, and we may readily see. History tells us that the greatest of former civilizations were built around the shores of the Mediterranean Sea. The reason is not difficult to understand. Three great divisions of the world border upon it, and that sea was the means of communication between the great centers of population, industry, and production. The mighty cities of Rome, Greece, Syria, Egypt, and Carthage were built along its shores, through ports like Tyre, Sidon, Antioch, Alexandria, Corinth, Carthage, Venice, Genoa, and others the tides of commerce of the world have flowed and ebbed. A greater center for the greater wealth of the immediate future is found in the Caribbean Sea and the Gulf of Mexico. Look at this body of water, just to the south lies a mighty continent with unlimited resources, whose development is just beginning. To the north lies the richest and most progressive country in all the world, in addition to the limitless potential wealth of Canada, together with the practically untouched resources of Mexico. But that is not all, through this body of waters lies the highway of nations made so for all time by that mighty piece of engineering, the Panama Canal. A continent north, another south, half way between the east and the west where the tides of the nations must come and go; here lies the territory known as the South.

More and more great lines of railway are seeking the ports of this section as the best outlet to the sea, and more and more must the commerce of the world come this way. There is no equal piece of territory on the face of the earth which occupies such a position to command the wealth and commerce of the coming century. Just so surely as the forces of nature built the great civilizations of the past around the shores of the great sea, in a similar but greater way, have they combined to bring to shores of these waters a greater and mightier force of wealth and population. Keep these things in mind for they will have important bearing on the lessons for our people who live in this favored land.

THE HOME BOARD AND HOSPITAL

By H. P. Vermillion

Some criticism has been offered against the Home Mission Board for founding and conducting the Tuberculosis Sanatorium at El Paso and for contributing to the establishment of the New Orleans Hospital.

Be it known to all concerned that the Home Mission Board did not choose its task in connection with either of these institutions. The Board has faithfully and dutifully tried to discharge obligations placed upon it by the Southern Baptist Convention in connection with these institutions. But the Home Board did not initiate the movement for either of them until requested by the Convention to do so.

It might be well to say also that it was more than two years from the time the Southern Baptist Convention took up the question of the establishment of the Tuberculosis Sanatorium before any objection was offered to it by any Baptist paper or through any Baptist paper. A review of the files of the Convention and of the Baptist papers will verify this statement.

If brethren opposed to the Home Board's connection with these Hospitals will offer some constructive and practical suggestions for completing these institutions and operating them without further burdening the Home Mission Board, they will render a good service to the denomination.

There have been a great many incorrect statements concerning this matter published and these statements have been prejudicial to the interests of the Home Mission Board and the Hospital.

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P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

A letter from J. H. Wright, Executive Secretary of the Endowment Campaign for the Woman's College, tells of the good beginning already made. Subscriptions are coming in, and the organization is being perfected. The Hattiesburg Chamber of Commerce has assumed responsibility for the subscriptions in the city and county. These people are not apt to quit till the college is fully endowed.

Dr. Geo. W. McDaniel, President of the Southern Baptist Convention, preached in a revival meeting at Wake Forest recently and there were many conversions among the students of the college.

Now that The American Federation of Labor has a Christian and a prohibitionist for president, we are not apt to hear anything more about Union Labor being opposed to the Eighteenth Amendment.

It is said the average length of life in India is not much more than half that in the United States, and infant mortality is three times as great.

The Baptist says that because the American Revised Version of the Bible is the most accurate version of the scriptures that has ever been published over seventy-five per cent of the denominational Sunday School periodicals in the United States have adopted it and use it exclusively.

Blest be the tie that binds, was written by a Baptist preacher. Maybe they are not so narrow.

The Foreign Mission Board has a Spanish Publishing House at San Antonio, Texas, sending literature to all Latin America. The three story building was once the property of the Knights of Columbus.

The president of Wesley College, Greenville, Texas, has resigned, giving as his reason that the athletic coach ought to be employed under the direction of the president, and that the schedule for games should be more directly under the control of the college.

The editor of the Baptist Advance asks if the editor of the Record believes in the women keeping silence in the churches. He most assuredly does, for the Bible commands it. He believes everything the Bible says. Brother Compere asks what should be done if a woman is on trial for wrong doing in a church. Let her do just as she does in a court house; get somebody to speak for her. A democracy does not mean that everybody should speak. It does mean that everybody should vote. And Brother Compere asks again about that holy kiss. When Brother Compere gets to where he can give a holy kiss, we will take that matter up with him.

The campaign for \$150,000 in Jackson to help make Belhaven College (Presbyterian), a standard college, was successful, and we heartily congratulate President Gillespie.

Pastor W. B. Holcomb of Wesson is being assisted in a revival by his son, Rev. Harmon Holcomb of Mansfield, La.

We are glad to hear that Brother J. E. Chapman is recovering his health after a severe illness.

Oklahoma Baptists announce a conference at Oklahoma Baptist University, April 20-23, on the subjects, The Bible, The Country Church, City and Town Churches, Denominational Work. Their out of state speakers include some from Louisiana, Tennessee, and Missouri. Baptists out there are asking the General Education Board of New York City for \$250,000 for their university.

Many Mississippi friends will regret to hear of the misfortune of Brother W. J. Derrick, at Jonesboro, Ark. A few nights ago his house and entire furnishings were destroyed by fire, valued at \$6,000, with only \$2,000 insurance.

A telegram from Dr. J. R. Sampey on March 27 says, "Operation on Doctor Mullins successful. Complete recovery expected." It has been a matter of wide regret and apprehension that Dr. Mullins has been in poor health, and now that the cause has been discovered and removed, all will hope for and pray for a speedy and complete recovery.

In South Carolina the Baptist Steering Committee recommends that the pledges for the special Seminary campaign be from \$100 up; and that all pledges be made payable in 1925, not extending on into the next year, except that pledges for \$500 and more may be paid one year from date of subscription.

Dr. J. W. Mayfield will preach the commencement sermon for Mississippi College. The baccalaureate address will be made by Dr. M. E. Dodd.

As a result of the meeting at Barbourville, Kentucky, in which Paul Montgomery assisted Pastor C. M. Thompson, Jr., one hundred eighty-six were added to the church and the revival is said to go on.

Pastor I. E. Gates of First Church, San Antonio, is reported as recently baptizing five Methodist preachers.

Rev. G. F. Barton, once pastor at Winona in this state, goes from Vandalia, Mo., to Blackfoot, Idaho, April 1st.

J. S. Murrow has been a missionary to the Indians for more than half a century. His home is at Atoka, Okla., and he will be ninety years old if he lives till June 7th.

Pastor Gordon Hurlbutt of First Church, Hot Springs, had with him in a great revival Dr. W. C. Reeves of Clarksville, Tenn. Mr. P. S. Rowland led the music, organizing the boys and girls into a chorus choir, beside training older people. There were thirty additions to the church, seventeen by baptism, and the membership greatly helped.

The month of April tells the story of what we do for missions in the Southern Baptist Convention year just closing. Send in to the Record any good news of your church that will provoke others to good works.

It may be owing to our innate obtuseness, but we have never been able to see the point in the opposition of the Religious Herald and others to the Home Mission Board doing hospital work in El Paso and later in New Orleans. If Christ sent forth Southern Baptists on a mission of healing in the Southland, following His example,

what more logical agency could such a program fall under than the Home Mission Board? And evidently such enterprises as those at El Paso and New Orleans can only be maintained by Southwide co-operation. If the Home Board is not to do such missionary work at home, pray what is it to do? Foreign work like that in Cuba and Panama?—Fleetwood Ball in B. and R.

It is said that Central Church Sunday School in Memphis on the day their contest closed, March 8, had 14,772 present. The next Sunday they had less than one-tenth of that number. Some deflation.

Pastor H. A. Porter begins a series of articles in The Index on the Great Doctrines with one on "God, Why Do We Believe in Him?"

Dr. R. J. Bateman, formerly pastor in Meridian, has been supplying recently the Tremont Temple pulpit in Boston, in the absence of Pastor J. C. Massee.

Congratulations to Editor Gwaltney and the Alabama Baptists. A layman of that state has offered to give \$50,000 to endow The Alabama Baptist on condition that another \$50,000 will be given by the denomination.

Because the time was too short to assemble the proper speakers there will be no Baptist Men's Convention in Mississippi this spring. Now let's prove that we can do the work without a convention by filling the Lord's treasury with the entire amount of our apportionment to missions and benevolence.

So far nobody can complain that our girls' colleges are not conducting a quiet campaign for endowment. But the folks in charge of it believe what the Bible says, "In quietness and in confidence shall be your strength." And their looks prove that they are sure of victory. So be it.

Some friends of the Tuberculosis Sanatorium at El Paso have started a fund to purchase a Radio Set for the patients. This fund was started by a contribution of \$50.00 from an unexpected source and no one has been solicited or will be solicited, but when sufficient unsolicited funds are received the set will be installed. Perhaps no one thing that we could give the patients would give them a greater amount of diversion or pleasure, unless it would be a Moving Picture outfit. If interested write H. F. Vermillion.

A VACATION SCHOOL

This is to call the attention of those interested to the Daily Vacation Bible Institute which is to be held at the First Baptist Church, Meridian, April 28, 29, 30. Dr. Homer L. Grice, who is superintendent of this department of our work for the Sunday School Board, will be in charge of the Institute. We hope very much that we may have a large attendance of pastors and workers who will be interested in this important department of Christian training. We shall be glad to provide entertainment for all those who may wish it, and will notify us of their expectations to attend. There will also be a full display of such literature and material as may be needful for the operating of a vacation school. Those expecting to operate such a school this year will find it highly desirable to avail themselves of the privileges this Institute will offer. There are no charges or fees of any sort and the First Baptist Church will be glad to take care of the problem of entertainment. You only have to come and enjoy the benefits without money and without price.

—L. R. Christie.

OUT OF THE TRENCHES

Not in the way Henry Ford proposed to get the boys out of the trenches—and didn't. There's only one way to get out of the trenches and that is for a great push, and for a great victory.

Seven years ago just at this season of the year the world was tingling with expectation, and in many lands there was a suppressed and oppressive dread of what was going to happen. The armies in Europe from Belgium across France and into Italy were preparing for a great push. Four years of alternate fighting and digging in had gone on. For three hundred miles across the continent two armies, the like of which the world had never seen, were facing each other. Both sides were in the trenches and only occasional and sporadic fighting had marked the winter months. But the time had come for a decision. Neither side could endure longer and all the pent up energies were ready to break forth like the rushing torrents from the mountain side, whose energies had been locked in ice for months but which were now unshackled by the returning sun.

Everybody knew that the final issue must be fought out in the open. Up to this moment men said that modern warfare had adopted altogether different methods. Up to now it was not the man but the machine which had fought. Germany had studied war as an exact science. It had been developed as a fine art. It had been perfected according to plans and specifications. The machine had covered a continent and had worked its way into the heart of the enemy's country. The machine had done all that a machine could be expected to do; and had come to a pause. Now it is the opportunity for the man. And the man must come out of the trenches and prove himself. On which side is there more man; not more men, but more man? It is man's day of judgment, and his opportunity. Out of the trenches they came and the world knows the result. The result is a new world and men breathe again the air of freemen.

A similar situation has obtained, and a similar crisis confronts us in our denominational task today, in the establishing of the kingdom of God in the world. For five years we have studied plans. Strategy and tactics have been the business of our leaders through the months. Organization, the perfection of machinery, the co-operation of the various units, the bringing into requisition of the forces in all our churches, have engaged us during the greatest campaign the churches have ever known. Pastors and laymen, women and deacons and young people's organizations, committees and boards have all wrought together. Progress has been made, and much advantage has been gained. We have established ourselves in great fields of missions, benevolence and education. We have learned more of the need and spirit of co-operation than ever before.

But we have not attained our objective. We are just prepared to fight! We have come to the time of decision. Now in this year, 1925, we are going to know whether our great Baptist body can win in a great struggle. In the month of April our people are going to win or lose the greatest fight we have ever had. The time is here when we must come out of the trenches. If we do not win now it discredits all our past achievement. Everybody knows that this is the decisive month. Now is the time to give ourselves and our best. Our Lord is looking on. Nay, He is leading.

"The Son of God goes forth to war
A Kingly crown to gain;
His blood-red banner streams afar,
Who follows in his train?
Who best can drink his cup of woe,
Triumphant over pain,
Who patient bears his cross below,
He follows in his train.

A noble army, men and boys

The matron and the maid,
Around the Savior's throne rejoice
In robes of light arrayed:
They climbed the steep ascent of heaven
Through peril, toil and pain:
O God, to us may grace be given
To follow in their train."

"Be of good courage, and let us play the men for our people and for the cities of our God: And Jehovah do that which seemeth him good." There's going to be a great struggle in this month, and, please God, a great victory. Can the Lord count on you for help in this conflict to establish his kingdom in the earth?

HOW DEEP IS OUR ORTHODOXY?

Not how loud, but how deep. Orthodoxy is known and expressed in one's attitude to Jesus Christ. The essential Baptist principle, not out of harmony with other evangelical Christians, is the Lordship of Jesus. We believe and accept fully his deity, his sufficient atonement and his absolute authority. That is we believe he is the Son of God, that he purchased us with his own blood, that we are God's own possession (in that sense a peculiar people), that Jesus rose from the dead and was instated in the position of authority at the right hand of God. The corollary of this is that we owe him implicit faith and absolute obedience. He is Lord of all. This is the starting point in orthodoxy.

That this position is thoroughly scriptural is easily proved. When Paul starts to tell the Corinthians about the diversity of gifts of the Spirit, he lays down the one and only test of true spiritual endowment. He says, "I make known unto you that no man speaking in the Spirit of God saith Jesus is anathema; but no man can say Jesus is Lord but in the Holy Spirit." A man who reflects on the character of Jesus is a heretic. A man who sincerely calls him Lord is orthodox. But "Why call ye me Lord, Lord, and do not the things which I say." That is, he will not listen to hear how loud our orthodoxy is; but will look to see how deep it is.

Now there is one place of all others where Jesus asserts his Lordship. It readily occurs to almost any Bible reader. He says, "All authority hath been given unto me in heaven and on earth." There is no way of saying it more strongly. It cannot be put into more emphatic words, nor made to include any wider range: All authority in heaven and on earth. He is indeed "Lord of all". But these words are no sooner said than he adds, "Go ye therefore and make disciples of all nations." Then follows the command to baptize and to enlist the baptized in his purpose. The Lordship of Jesus is linked to the evangelizing of the world; it is joined to it with a "therefore", "go ye therefore". What Jesus has joined together we dare not try to put asunder.

If genuine orthodoxy is the recognition of Jesus as Lord, if this is the first test of the spiritual, evangelical quality of our faith, then our profession of allegiance to him binds us irrevocably to the obligation to give the gospel to the lost world, to the whole world. In the famous words of President Cleveland we are not facing a theory, but a condition. It is not enough to say we believe in the deity of Christ. The proof of our orthodoxy is our willingness to carry out the commission. It is not enough to say we believe in missions. Are we ready now to use such means as God has put into our hands for the saving of lost men and women? We have passed the time now for talking about campaigns, subscriptions, canvassing and apportionments; we have come to the time for meeting our obligation to God and proving our faith in Jesus Christ as Lord, by giving our money to send the gospel to the ends of the earth. We are again at the period of the year when giving can not be delayed or overlooked without peril to the

kingdom of God and jeopardizing our claim to orthodoxy. Do we believe in Jesus? Are we willing and helping to crown him Lord of all?

A BAPTIST TASK

I have said that this is a Baptist task. And yet, our brethren of other denominations are spending much more money on their Negro work than Southern Baptists. The most recent statistics show that about one-fourth of the church members, among the Negroes, are Baptists. But the expenditures upon work among them is estimated to be as follows: Methodist Episcopal, \$1,250,000; Presbyterians, \$750,000; Congregationalists, \$600,000; the Y. M. C. A., \$500,000; Northern Baptists, \$300,000; Episcopalians, \$250,000; Lutherans, \$250,000; Catholics, \$250,000; Methodist Episcopal, South, \$150,000; United Presbyterians, \$100,000; Southern Baptists, \$60,000; Disciples, \$50,000. In reckoning the expenditures of Southern Baptists, I am including what is spent in state work, as well as what the Southern Baptist Convention spends, as such. This does not make a very satisfactory showing for us. —O. L. Hailey in B. and R.

BELIEF AND CONFESSION

By D. W. McLeod
Romans 10:9-10

Those who would live the Christian life here, and enjoy eternal life in the ages to come must confess Jesus Christ as Lord before men. This means the confession of an abiding faith in Him as the risen Christ.

And this faith is the outgrowth of a personal heart experience of union with Him in His resurrected life. We come into this experience through the operation of the Holy Spirit, in regeneration.

Here is a reference to the beginning of the Christian life. It begins with the work of the Holy Spirit in the regeneration of the soul: with the personal heart experience of fellowship with Christ in His risen life.

Apart from this union with the risen Christ, the souls of men are dead to the spiritual things of God through their trespasses. They are dead to the exercise of repentance and faith; dead to the spiritual worship and service of God; dead to the holy exercise of prayer and praise; dead to the spiritual hungering and thirsting after righteousness.

We have here, also, the evidence of a permanent work of divine grace in the soul. The one, in whom this work has been accomplished, believes in his heart that God raised up Jesus Christ from the dead, according to the New Testament teaching. This is the rock on which his soul rests, the corner stone of his theological structure, the foundation upon which he builds for eternity.

This belief in the resurrection of Christ involves an abiding faith in His eternal Deity and vicarious sacrifice. A Christian is one who believes in his heart that Jesus of Nazareth was God manifest in the flesh, that His death was vicarious sacrifice for sin, and that God raised Him from the dead. Those who, in their hearts, reject these fundamental truths of the Christian faith, are anti-Christian in sentiment; and honesty should compel them to withdraw from the Christian ranks. Confession follows faith as effect follows cause. The confession of Christ as Lord is so closely related to saving faith that one can not enjoy the full assurance of salvation, who is not willing to confess Him with the mouth before men. And the true confessor of Christ is ready even to die for His and the gospel's sake.

If you are not willing to confess Him as Lord, even unto death, you may reasonably doubt the genuineness of your religious profession.

Schlater, Mississippi.

THE BOOK OF ROMANS

By W. A. Sullivan

The Plan of Salvation

(Rom. 3:21-5:21)

In the first main division of the book, we have seen mankind come into court, as it were, to face the charge of universal guilt. Judged "according to truth" and "according to works", he is found guilty as charged. He is helpless and hopeless. He can only wait for the execution of the penalty, which is death.

In the second main division of the letter (3:21-5:21) to which we have now come, we shall see, among other things, how God by His grace intervened and provided a Plan of Salvation by which He can declare the guilty sinner "not guilty" and at the same time honor every requirement of Justice, and do no violence to His own consistency or to moral law anywhere. Praying that the Holy Spirit may lead us, let us consider the Plan.

I. The Author of the Plan

1. God is the Author, (3:21):

"But now a righteousness of God hath been manifested."

Only God would have originated such a plan. It is contrary to all human wisdom and philosophy.

Only God could originate a Plan of Salvation by which men may be rescued from their condition of guilt and ruin. One is reminded of Isaiah's song, (Isa. 63:6):

"The year of my redemption is come; and I looked and there was none to help: and I wondered that there was none to uphold. Therefore mine own arm brought salvation unto me."

II. The Plan Described

1. Vital As to Its Means of Application, (3:22a):

"Even the righteousness of God through faith in Jesus Christ."

That is to say, The means by which God operates in communicating His righteousness to men is not physical nor arbitrary; not legal nor commercial in method. Rather He operates by means of a living, vital relationship established between himself and man, which relationship Paul designates here as "faith of Jesus Christ".

"Faith of Jesus Christ" spoken of in this connection is not to be thought of simply as the exercise of faith by man himself. It involves that, but not primarily. It is first of all a relationship between God and man in Jesus Christ: which relationship exists by virtue of the New Birth, and by which relationship God communicates His righteousness to the twice-born soul in a vital, living way.

Perhaps in this connection it is well to call attention to three erroneous statements: (1) that we are saved by faith, (2) that we are saved by works, and (3) that we are saved by faith and works. All three statements are misleading. We are not saved by faith or works, nor by both together. WE ARE SAVED BY A PERSON. That Person is Jesus Christ. When Gabriel announced the birth of Jesus, he said to Mary: "Thou shalt call his name Jesus; for it is he who shall save his people from their sins". Therefore Paul did not say in another connection, "I know what I have believed, and am persuaded that it is able to keep that which I have committed to it against that day." But relying on Jesus Christ as his personal Savior he exclaimed: "I know him whom I have believed, and am persuaded that he is able to keep that which I have committed to Him against that day."

2. Experimental in Its Operation, (3:22):

"In all those believing."

In saving men God's work is not artificial and external. It is personal and inward—in the realm of experience. As Paul said in another connection, (Phil. 2:13): "It is God who worketh in you."

3. Realized in Those Believing, (3:22):

"In all those believing."

The translations here are misleading. They quote Paul as saying, "in all them that believe". The danger arising from the common translation

is that it might be understood that exercise of faith is the procuring cause of salvation.

The clause "them that believe" in English is simply an attributive participial phrase in Greek. It does not assert the exercise of faith on the part of men prior to the time of the beginning of the new life in Christ, but simply describes as "believing" those to whom the righteousness of God is manifest in Jesus Christ.

The exercise of faith is neither the efficient nor the procuring cause of spiritual life in men. It is rather an effect, or an expression of life. The exercise of faith is a spiritual exercise. Could there be spiritual exercise prior to spiritual life?

This raises an old question: Which comes first—repentance and faith, or regeneration? The best answer to that question seems to be: logically regeneration first; chronologically they come together.

4. Its Universal Application, (3:22b-23):

"For there is no distinction; for all have sinned, and fall short of the glory of God."

God's way of saving men is one and the same in the case of every soul whom he saves. The rich, the poor; the great, the small; the king on his throne, the serf in his hovel; the wise, the ignorant; the cultured, the vulgar; big sinners, little sinners; all sinners alike: all are saved according to God's one way.

5. The Gratuity, or Freeness of The Plan, (3:24a):

"Being justified freely by his grace."

Man contributed nothing to God's plan of saving men: no thought, no worth, no merit, nothing, absolutely nothing. It costs man nothing. God freely supplies the whole charge. The Plan of Salvation is wholly and eternally the provision of the grace of God Himself.

6. The Method of Its Realization, (3:24b):

"Through the redemption that is in Christ Jesus."

The method by which God's gracious purpose of salvation is realized is THE METHOD OF REDEMPTION. In the New Testament there are four words which taken together express the complete idea of the believers redemption from the penalty of the law. (1) Agoradzo—"to buy in a market by paying a price". (2) Exagoradzo—"to buy out of the market with the view of making the thing bought a private possession not to be exposed to sale again". (3) Lutroo—"to set free, to liberate". (4) Apo-lutrosis—"a losing from bondage and all the consequences of bondage".

Thus it will appear that the complete idea of the Believer's redemption from the penalty of the law is four fold. (1) The cost whatever it is has been paid. (2) The redeemed man has become God's heritage, God's private possession, to be exposed to sale no more—bought and taken out of the market. (3) The redeemed soul, though a bond-servant of sin, has been set free. (4) The redeemed man is not only emancipated from the bondage of sin, but also from every disadvantage arising on account of previous condition of servitude. He has been given the rights of heavenly citizenship. Moreover as we shall learn later, he has been given all the rights and privileges of son-ship. He is an heir of God, and a joint heir with the Lord Jesus Christ.

7. The Ground of The Plan of Salvation, (3:25-26):

"Being justified freely by the redemption that is in Christ Jesus: whom God set forth as a propitiatory sacrifice in his blood through faith, to show his righteousness because of the passing over of sins done aforetime in the forbearance of God; for the showing of his righteousness at this present season: that he might be just and the justifier of him that believeth in Jesus."

These verses bring us to the Atonement, the ground of the Plan of Salvation which God purposed in his Son before the world began. They set forth (1) The principles of the Atonement, and (2) The Extent of the Atonement. These topics will be given further treatment in the next two expositions

THE HOME AS A RELIGIOUS EDUCATIONAL AGENCY

By Joy King

"Life is the greatest of all universities, and for a child this has two main departments, the home and the school." Of course the home is the more important. In the home he is being hourly, and unconsciously shaped and developed by those who are his most effective teachers. The family is educational in function and religious in character, so it is essentially the institution for greatest religious education. Cope says: "The religious education means the training of persons to live the religious life, and to do their work in the world as religious persons. It must mean then, the development of character; it includes the aim, in the parents' minds, to bring their children up to the measure of the fulness of the stature of Christ. "Christianity is essentially a religion of ideal family life because it thinks of human society, not as a monarchy, but as one large family with a great all-Father and His children, who live in brotherhood, who take life as their opportunity for those family joys of service and sacrifice. Instruction about religion may occupy a minor place in the total program of training Christian character, but it occupies a front rank position in the minds of anxious parents. It is clearly a duty resting on the child's first and most intimate teachers, and that means greater pedagogical responsibility, leading the child to either discover the truth for himself, or so to feel his need of light that he will become an eager seeker after truth.

The home is the sole agency in religious training in the first years of the child's life. In order that the home may fulfill its duty—the "great Potter keeps the clay soft for a long time in order that such may be written thereon, and written to stay. "God ordains that much may be done for a child's religious career during this tender, pliable, home period, when deepest and most lasting impressions may be made. Koons says: "No other sphere of child environment is so influential as the home, and no other personalities tell so largely upon the child's character and destiny as the parents.—The parents stand very largely in the place of deity to the very young child; love to them is the preparation to love God; to properly fear them is the basis for the proper reverence for the heavenly Father. The parents heart is for a long time the child's only conscience. His fear of giving them pain by his action is the only remorse he feels. Gradually a higher object of love and fear and authority dawns upon his heart and mind. The great art of the parents is to breathe into the child their own immortality, religious spirit, and devotion to God. To do this they must be genuinely good themselves, and be filled with intelligent earnestness to properly impress and mold the young life entrusted to them."

Parents may prepare themselves to meet the religious problems of their children through confidence and comradeship—for these are the roads to understanding and sympathy. The parents may feel helpless—but they are never powerless if the family life itself is an exposition of the reality and power of the spiritual. This daily experience will show the practicality of Christ's way of life, the way of sacrificial love and service—it reveals the strength and joy of that way, and opens firm paths in which perplexed feet may travel. In his book, "The Parent and the Child," Cope says: "Young people may tend to magnify their theoretical difficulties; they stand hesitating because the charts in their hands are obscure; but once given them clear paths, trodden highways of living, demonstrated in everyday experience, and they will step forward. Then, walking with them, some problems are forgotten and others we can help them solve as we go forward, step with step, together. Sincerity, sympathy, and fellowship in life and service—these are the ways we must go with them." It may be safely stated that no other method of propagation of

RELIGIOUS ENCY

universities, and departments, the home is being developed and developed effective teachers. function and re-educationally the insti-education. Cope means the train-ous life, and to religious persons. ent of character; rents' minds, to measure of the "Christianity is nily life because as a monarchy, great all-Father rotherhood, who or those family nstruction about ace in the total character, but it in the minds of duty resting on te teachers, and al responsibility, ver the truth for of light that he er truth.

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our Christian religion can compare with the home. Therefore, how great is the opportunity of the Christian parent! How great the responsibility resting on every parent!

"PRAISE GOD"

Over and over we read in the Psalms: "Praise God", "Praise ye the Lord", "Let all the people praise Him", and so forth. How may we praise God? By using the phrase, "Praise God"? Did you ever attend a Holiness (?) meeting? All along through their service you will hear them using the words: "Praise God", "Praise God". But, do they praise Him? No they praise men. The way to praise God is to tell of His excellence. Tell the world of His power as Creator and Preserver of the Universe. Tell of His wisdom in that all He created and made was very good. Of His justice in rendering to everyone his due. Of His truthfulness in that it is "impossible for God to lie". And then of His judgment of us who have sinned and brought upon ourselves the just condemnation of God; who must execute upon us His great wrath, on account of his truthfulness, when He said: "The soul that sinneth, it shall die." And then of His great love, in that, He made provision for us who so justly deserve everlasting destruction and death by giving His only begotten Son: "That whosoever believeth in Him should not perish, but have everlasting life."

Praise Him, again, by telling of His righteousness in that "He is just and the justifier of Him which believeth in Jesus."

Praise Him again by telling forth His great mercy in dealing with sinful men who are believers in Jesus, in that He assures us that we "Shall not come into condemnation", "We shall never perish" (even though we sin), but that He gently and lovingly deals with us—who are, unworthy and unfaithful—as with dear children; in that, "He chasteneth whom He loveth, and scourgeth every son whom He receiveth", not for His pleasure, but for our profit. Praise Him by telling forth His long suffering and patience toward us and His merciful forgiving spirit in that He will forgive the child that will judge himself and confess his sins.

We may praise Him if we will, by telling of all His divine attributes. But when we are seeking praise for ourselves, and praising men and money and movements and organizations and leaders and machinery, we forget to praise Him. "Praise God"? Yes, praise Him, but not by using the phrase, but by telling of His excellency. —J. E. Heath.

Brother James A. Chapman of Allen warns others against a man and woman selling "Pastor" Russell's books to people who don't know what they are buying. These people travel in a Ford car with a chicken coop tied on behind. They are Russellite book agents whose literature denies the existence of hell, or the resurrection of Christ.

SUNDAY SCHOOL AND B. Y. P. U. CONVENTION, TUPELO, MISS.

(Continued from last week)

Dr. Lawrence Again

Before the final speaker of the morning the congregation stood and sang "Loyalty to Christ." Brother Wolslagel and Pastor A. S. Johnston sang a duet, "Follow Me." Dr. Lawrence expressed great pleasure in being back in Mississippi. The four years of his absence has seemed to make everybody younger. He urged everybody to stay to the end.

The subject is "How Christians Ought to Walk", text taken from fourth chapter of Ephesians, verse one. Here begins the practical part

of Paul's epistle. The first part is always doctrinal, the latter part is exhortation to Christian duty. Our life should be according to our high calling, that is God's calling of us into the kingdom and service. His call is from eternity. It is a call to sonship; and to holiness. We are children of God and are to walk worthily. He gives us a counsellor in the Holy Spirit to teach and show us how to live.

The New Testament tells us how to walk. We have our pattern in Jesus. We must recognize our relation to God and magnify it in the world. Jesus himself exemplifies this. We are first of all to love him with all our hearts, mind, and soul and strength. This will lead to a worthy walk. We should worship him in reverence for his holiness. Present day Christianity is in danger of losing its reverence. The Catholics may teach us something in this matter. We owe him complete obedience.

There must be the personal qualities of humility, meekness, patience, and forbearance. There is no place in the kingdom for a snob, no place for sensitiveness or censoriousness. Christian character is better than a denominational program. We must not only avoid known sin, but the appearance of evil. Workers in Sunday School and B. Y. P. U. will of course not go to dances or give them. Anybody who puffs a dining room full of smoke where people are eating ought to be kicked out. The churches are too weak to save the world because they live like the world. The biggest job in the world is to lead a soul to Christ.

The Christian life is essentially an unselfish life. He says No to self. He allows Christ to plan his life and direct his energies. He puts on the new man to serve the Lord Christ. Remember we are come to Mt. Zion. Let us not stop at its base, but build our altars and homes on its summit.

Thursday Afternoon

Dr. J. C. Owen of Meridian led in an earnest prayer and the young people made the singing sound like a triumphal procession. The Tupelo Union gave a demonstration of the regular program of a B. Y. P. U., beginning with the B. Y. P. U. song of Loyalty to Christ. The program was carried out as is customary at a regular Sunday meeting and was more effective in making people know what a B. Y. P. U. is, and is doing, than several hours of speech making could do.

Mr. Wolslagel seemed more in the spirit of singing after this program and led in singing "Everybody Ought to Love Jesus." Mr. Doty of Jackson sang "In the Garden", and the people listened to him with pleasure, and joined in the chorus. Mrs. Lambdin of Alabama, junior leader of B. Y. P. U., then made an address on "Used-To-Be Problems." She began with an interesting story of a lad in the mountains of North Carolina many years ago, who through many failures in efforts at public service came to be Matthew T. Yates, one of our greatest missionaries. Something of the same effort to develop young people into efficient servants is being made today in the B. Y. P. U.'s.

Only about two-fifths of the members of our churches are actually doing anything or filling any responsibility. Here is the greatest field for enlistment, in the plastic age as soon as they come into the church. What might we not do if just one objective of the Union could be accomplished, if every member read the Bible every day. And if every member were trained to systematic giving. Are you interested enough in the accomplishment of these purposes, in the development of your young people to be willing to undertake the organizing and training of them in your own church? The recruits for future missionary work at home and abroad must come from these young people now in our churches.

Dr. Gunter Speaks

Vice-President W. E. Holcomb injected a good short speech into the afternoon program, assuring the messengers that every boy and girl gen-

uinely converted wants to serve and is ready to be harnessed up.

Dr. Gunter spoke on "How Are We Going to Succeed in the 1925 Program?" He outlined what the program is. The associations all approved of a one year pledge, and the State Convention voted for it, and for a \$700,000 program. All preparation was made to carry out this order of the Convention. This work is for missions, Christian education and benevolence. Everybody who voted at all voted for it. Success means the raising of \$700,000 and distributing it on the agreed ratio. "There's the rub." That is why our subject is Conviction on Stewardship. Conviction is at the bottom of all rational and systematic action. This makes a great preacher or man in any sphere. It makes martyrs. Martin Luther had it. All great soldiers must have it, and successful work in the kingdom depends on it. We need a conviction of salvation; also a denominational conviction. The denominations putting most money in their work are those that believe in their denominations. We need a church conviction, that it is composed of saved people and is God's instrument of service. They ought to be our channels of service. We need a conviction of the Lordship of Jesus. We belong to him and our service is his right.

We need a conviction that our program is in keeping with the will of God as expressed in his Word. Can there be any doubt that our mission and benevolent work is God's work? Is it right to pledge? A pledge is simply an acknowledgment of an obligation already existing. We must point the people anew to God's commands. The Israelites were to carry on their persons things which should keep them in perpetual remembrance of God's commands. We must get people to look on the fields. We are in a period of reaction from giving. But unless we give it to God to spread the gospel of peace, we will soon have to give it to support another war.

We are responsible as stewards of material possessions. We are God's trustees for what he has committed to our hands. We are also stewards of the gospel, which has been entrusted to us. We are not its owners, but are debtors to those for whom it is intended. We are responsible for lost men, we are stewards of souls. And we are going to have to give an account of all this stewardship, and the evidence will be all given for the books will be open.

A steward must be faithful. That is the point at which we are to be judged. Our Baptist people committed themselves to this program. It was and is their own program, and now it is in danger because they are unwilling to pledge themselves to its fulfillment.

We need now for success a great spiritual revival. Before the first of April we need the greatest rally ever known in every association. Pledge or no pledge they must have an opportunity to give. Let us see whether there is an objection to pledging or to giving. Let us get the finishing habit. It must not be done slovenly nor left with loose ends. Let us keep on the main line. Our boards and institutions must "tote" fair and be satisfied with the rates in the unified program.

The Committee on Nominations

President for 1926, D. M. Nelson; Vice-Presidents, W. E. Holcomb and Goode Montgomery. The convention for next year goes to McComb. Recording Secretary, Jim Buchanan.

Resolutions recommending that Brother Byrd refrain from other service until he recovers his strength, and hoping he may have a vacation. Appreciation for hospitality of Tupelo people was expressed, also for courtesies of the railroads. The resolutions pledged the members of the unions and Sunday Schools to abstain from hurtful social dissipations and to co-operation in all our denominational work, including our Baptist colleges.

Secretary Wilds presented banners to classes

(Continued on page 9)

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, *President*, Clinton
 MRS. R. L. BUNYARD, *1st Vice-President*, Madison
 MRS. F. M. DOUGHTY, *2nd Vice-President*, Shaw
 MRS. C. LONGEST, *3rd Vice-President*, University
 MRS. J. KARMSTRONG, *4th Vice-President*, Louisville
 MRS. MAX EMERY, *5th Vice-President*, Overt
 MRS. L. E. TOLER, *6th Vice-President*, Gloster

MRS. A. J. AVEN, W. M. U. *Vice-President*, Clinton
 MRS. D. M. NELSON, *Recording Secretary*, Clinton
 MISS FANNIE TRAYLOR, *Young People's Leader*, Jackson
 MRS. D. M. NELSON, *College Correspondent*, Clinton
 MRS. J. L. JOHNSON, *Training School Trustee*, Hattiesburg
 MRS. W. J. DAVIS, *Margaret Fund Trustee*, Jackson

MISS M. M. LACKEY, *Editor and Corresponding Secretary*, Jackson

MRS. HENRY F. BROACH, *White Cross Work*, Meridian
 MRS. FRED HAMMACK, *Mission Study Leader*, Flora
 MRS. HENRY F. BROACH, *Personal Service Leader*, Meridian
 MRS. R. B. GUNTER, *Stewardship Leader*, Jackson
 MISS M. M. LACKEY, *Editor W. M. U. Page*, Jackson
 MISS M. M. LACKEY, *Treasurer*, Jackson

OTHER MEMBERS EXECUTIVE BOARD

MRS. R. L. COVINGTON, *1st District*, Hazlehurst
 MRS. H. J. MARTIN, *2nd District*, Indianapolis

MRS. Wm B. JONES, *3rd District*, Baldwin
 MRS. R. L. CARPENTER, *4th District*, Crawford

MRS. W. J. PACK, *5th District*, Laurel
 MRS. E. W. HEWITT, *6th District*, Summit

Along the Highway of Service

This is the title of our newest Home Mission Study book. It was written by Miss Marie Buhlmaier, and is a search light turned on her life when port missionary under the Home Board. From the preface to the closing word of the appendix it is alive with interest. Best of all it is a most teachable book. And you know some of our mission study books, while pleasing to read are not easy to teach.

This Secretary has just had the privilege and pleasure of taking more than forty women "along this highway of service" with her, and the many expressions of joy and wonder and even pathos speak well for the value of the book. Some leaders among our own foreigners were found as a result of this class work. We trust our women everywhere will make a study of the book as soon as possible.

"The Baptist Program" sent out from Nashville Headquarters, has been mailed to each society this week. This issue follows the issue mailed to each society about a month ago. Beloved, what did you do with your copy? I trust you took it to your local society meeting and had many of the articles read aloud and discussed. There come to our desk frequent calls for helps on the 1925 Program. The very best help we know anything about are these "Programs". Let us study each copy carefully; then give the information out to others.

As a local society what are you doing toward the 1925 Program? Has your church accepted the suggested quota? Are you urging that it be accepted? Sisters, a brother was in this office the other day and he remarked that the Program would be put on where the women insisted and worked at the Cause themselves. If the burden is ours, let's gladly accept it and see that our church is one of the faithful.

The month of April will dawn before you read these notes. This month has been set apart as Program month, and Cash collection month. If we each set ourselves to the task prayerfully and earnestly it is altogether possible for us to collect half the year's quota. And why should we not? Half the year will be gone with the closing of April. May we not urge that each individual woman of us be faithful?

Beloved, our State Convention will open in West Point on Tuesday evening, April 7th, at 7:45. Trains run so as to take us there from all parts of the state that day. Let us ALL go; but let each one of us arrange to go to West Point on Tuesday—and not the day before. Our friends, not only Baptists but all denominations, are making great plans for our entertainment; but it will greatly inconvenience them if we come a day early, especially as the day before is Monday. All housekeepers will appreciate what I am saying. And everybody will go and will take kindly this suggestion I know.

The following program that is outlined is to be used in pre-session conferences for the young people's leaders at the State W. M. U. Conven-

tion at West Point next week. Make your plans to be present:

"The world will be evangelized in that generation in which the Christian teachers of youth determine that it shall be so."

Wednesday Morning

Sunbeams
8:30-9:00

Why have a Sunbeam Band
How to organize one
How do you enlist your possibilities
Where do you obtain program material
Use of Project Work
Mission Study Books
Standard of Excellence

Y. W. A.'s, 9:00-9:30

(Tune: "Smile the While")

Y. W. A., how much you mean to me,
Fellowship with girls so full of glee,
Serious times and wholesome fun;
Listen, girls, we've just begun,
To tell you all the things we love to do
Words can't tell, so come and join us too,
Then you'll know just why we say,
"Here's to the Y. W. A."

Method of organization
Standard of Excellence
Installation of Officers
Mission Study

Southwide Y. W. A. Camp at Ridgecrest

"I date my personal experience of the Christian life from my reception of the mission spirit."
—Robert Speer.

Thursday Morning

8:30-9:00

Leisure hours have been figured out 3,000 a year for odd jobs and chores for high school boys and girls.

R. A.'s

Royal Ambassadors or "Scouts" in our churches—which?

Father and Son Banquet—Father and Son together for the Master.

Ranking of R. A. and Initiation.

Associational Conclave.

Conference held at College.

Rah! Rahs! rah! rahs! rah! rahs!

We are Royal Ambassadors.

9:00 to 9:30

G. A. Conference—"The Miss in Missions"
Recipe for a Successful G. A.

Girls—a lively bunch—one Counselor overflowing with consecration.

One portion of W. M. S. interest—large-sized.
One meeting place—varies but attractive always.

One Royal Service—mix with wise Counselor copies of World Comrades—one for each member.

12 cups Spice of Missions—stir with enthusiasm.

Large lumps of service.

Grains of sparkling Fellowship—to taste.

Cover with Sauce of Sacrifice.

Serve in large quantities, one never gets too much.

Mother and Daughter evening in May.

Suggestions for April Program

The following helpful suggestions are given by Miss Mary Northington to her women in Tennessee for the April Programs. They will be equally as helpful to us, hence we gratefully borrow them:

In Europe

As we are to study Europe in April, we are giving a few things we heard and saw in Stockholm at the Baptist World Alliance and in other portions of Europe.

England

In England we found the Baptists strong. There were 400,000 in Great Britain. We visited Spurgeon's Tabernacle, which was located in a section of the city where the laboring class of people lived. Unimposing looking, big and barny, but its influence has been felt around the world. On the wall hung a "Roll of Honor" giving the names of the missionaries sent out from that church.

France

We could not find a Baptist church in Paris. The guide insisted there was none there. Baptists are very weak in France.

Holland

In Amsterdam we spent some time one Sunday morning trying to find a Baptist church. Dr. Wicker, our conductor, is good on the sign language and he finally made some one understand we wanted to find the people who immersed. First, we were piloted to the Mennonites, but finally we found the Baptists. Our people in this great city have eighty-six members and worship in a little hall in a large building. The marvel is that we ever found them. The pastor told us every member was a contributor. There are twenty-four Baptist churches in Holland.

Germany

In Berlin we found a splendid church. Good building, excellent music, fine spirit. The pastor of the First Baptist church said his salary before the war was a good one, but when we were there it was twelve dollars a month. Marks were worth a million to a dollar at that time. The poor were suffering, for even a loaf of bread cost hundreds of thousands of marks. One mark was worth twenty-five cents in our money before the war.

Russia

A woman from Russia thanks us for the gospel. She asks that we pray that they be living Bibles, for the Bible is not welcomed. Many Greek Catholics have been saved. In ten years Baptists have grown fifty times stronger. No halls are large enough for the crowds. Sympathy of the masses are with the Baptists.

To hear these earnest Christians pray, sing and tell their experiences, we wondered if a little persecution would not be good for Southern Baptists.

Dr. L. B. Warren, now totally blind, but formerly the manager of The Building and Loan Department of the Home Mission Board, is entering the evangelistic work, being at present engaged in a meeting with Pastor W. W. Landrum in Russellville, Ky.

A PIONEER ENLISTMENT MAN, IN RAYMOND CHURCH

The minutes of Union Association, October, 1845, which met at Bethlehem Meeting House, Franklin County—this being the twenty-fifth anniversary of the Association—bear a report from the Raymond Church.

The church was then just one year old; so, this was the first report. It is gratifying to know that it was an Enlisted church from the very first. Of course, there were other reasons for this but I am sure it was largely the influence of one man—an Enlisted Man, Dr. Ransome Warner.

The report stated that there were nine white male members, nineteen white female, and four black members.

Hiram Granberry, another Enlisted Man—as his later history proves—and the pastor, Dr. Ransome Warner, were the delegates.

While he was pastor, we can readily imagine that with a church this size, Dr. Warner received very little of his living from his pastorate. He was a practicing physician and preached and led the church for the love of God and His Glory.

The next year a Sunday School was reported. Some one did some more Enlistment work.

The minutes of 1855 have this record:

"Dr. Ransome Warner fell a victim of the yellow fever scourge in the city of Jackson, during the session of this body a year ago. In the death of Brother Warner, the Baptist cause has lost one of its warmest friends and ablest defenders.

For many years he has been a practicing physician and had attained eminence as a practitioner, but it was as a Baptist and a minister that Brother Warner shone the brightest. No labor was too great, no sacrifice too onerous, to him, if the Baptist cause was to be benefited. For ten years he labored to establish and build up a Baptist church in Raymond. Time, money, labor, and influence, were all freely given; and he succeeded, for a good house of worship was built and the church gathered and kept together, and the Baptist cause in Raymond gradually advanced.

Dr. Warner was truly a good and great man; but he has gone to his rest and his works are following him.

May we all follow him as he followed Christ and be cemented around the throne of God on High."

This is the way one man Enlisted others: by giving himself. It is the only way.

—Mary Ratliff.

Read before the Enlistment Rally of Zone Raymond, Miss.

READING NOTICE

The First Baptist Church of Washington, D. C., was organized in 1802. Through the years it has been a refuge of souls, a tower of strength for righteousness. At the time of his death Rev. Luther Rice held his membership here. It has had a glorious history. Its future is radiant with hopefulness.

Centrally located on 16th Street, just seven blocks immediately in front of the White House and in the heart of the great northwest residential section, it is seeking with renewed zeal and devotion to do its part in meeting the religious needs of the Nation's Capital. If pastors and others will send the names of friends and church members who reside here or who are only tarrying temporarily our visitors will call on them and we shall endeavor in other ways to help and enlist them. In sending names it is very important that addresses be included. If parents who have sons and daughters in school here will notify us we shall take pleasure in inviting them to church and Sunday School and in trying to serve them in every way we can.

Cordially,
—Samuel Judson Porter,
Pastor.

FROM McADAMS

On Sunday, March 8th, we had with us at McAdams, Yockanookany and Thomastown, Rev. R. M. Boone in his lecture "Christianity Through the Centuries". Our people were very much pleased with it. He has a chart he uses with it and gives some important facts in a very definite and impressive manner. It would be well if every church in the state could have this lecture given in it. It is important that our people know these facts which the pastors are not able to give them on account of the manifold duties and calls upon their time, they are not able to dig out the information and give it to their people. We heartily commend him and his lecture to the churches of the state.

Fraternally,
—H. C. Joyner, Pastor.

It is always good to hear of how an upish tourist has been worsted in an encounter with a simple countryman.

A conceited English visitor got into conversation with a native of the far western coast of Cornwall this summer and tried to be witty at his expense.

"It's a magnificent view from this headland," said the tourist.

"Yes," was the reply, "we can see a long way."

"I suppose," went on the Englishman, "on a fine day you can make out America?"

"Farther than that," was the answer.

"I beg your pardon?" said the unsuspecting visitor.

"If you just wait a bit, you'll see the moon," quickly remarked the Cornishman.

Truly, the simplicity of the rustic mind is not always so simple as it appears.—Baptist Messenger.

(Continued from page 7)

which had won them, as follows: First the banner to the organized class went to the Second Baptist Church in Jackson, the Woman's Bible Class which has forty-two members, all tithers and doing missionary and evangelistic work. The banner for the best work in posters

Preserve Their Works

ON THE

BIBLE-BAPTISTS-CHRISTIANITY-JESUS

E. C. DARGAN—*The Bible Our Heritage* . . . \$1.50

"A book like this, from this great scholar of such intensely 'shepherd' heart, is a rare contribution to the popular study of the Bible. Critical subjects are presented so simple that any reader can follow him without difficulty."—H. E. DANA, Southwestern Journal of Theology.

J. B. GAMBRELL—*Baptists and Their Business* . . . \$1.00

"A man of action, as all his life testified, but also soberly and profoundly reflective. It is a large theme he has chosen, but he treats it with clarity and sobriety. The reassertion of the supreme and sole authority of Christ in Christianity is timely."—R. H. PITT, Richmond.

E. Y. MULLINS—*Christianity at the Crossroads* . . . \$1.75

"One of the most significant books in the matters it discusses written in this generation. It ought to settle the theological dust for 2,500 miles around any center. Every preacher and every Christian teacher in the world ought to read it and master its tremendous dynamic."—Dr. L. R. SCARBOROUGH.

GEO. W. McDANIEL—*The Supernatural Jesus* . . . \$1.75

"He has given us a strong and noble utterance and one that will endure. A passion for the great Christ throbs through the book. There are passages of real eloquence and scenes of dramatic power. The book abounds in short, ringing, quotable sentences. Its fire-filled pages illumine the mind, warm the heart and cause the flame of devotion to leap on the altar of the soul."—HENRY ALFORD PORTER.

THEY CLAIM PLACE IN YOUR LIBRARY

BAPTIST SUNDAY SCHOOL BOARD
NASHVILLE, TENN.



went to the Intermediate Union of Immanuel Church, Hattiesburg. The Union Banner went to Moorhead. Intermediate Banner went to Drew. The Senior Banner went to Griffith Memorial of Jackson. The College Banner went to Clarke College.

Mr. Wilds announced that half of the money had been raised by the B. Y. P. U.'s to build a cottage at Clarke College for a ministerial student and expressed the hope that the other half would soon be raised.

Thursday Night

The stress was somewhat removed and as the people gathered early they were having a good social time, greeting old friends and making new ones. Brother Lightsey was busy selling books and taking subscriptions to the Baptist Record.

The boys and girls from the colleges again made up the choir, and the choruses furnished the material out of which music was made. Two of the Woman's College sang a duet. Brother S. J. Rhodes sang a solo, "Love is the Theme", and the people joined in the chorus. There was also a solo by Miss Stringer, and song by a group of Woman's College girls. Just before the sermon Brother Wolslagel sang "If You Love Him." A test was made to see how many of those present were from other counties than the one in which

we met. A very large part of the congregation was from a distance and were designated by Vice-President Holcomb as "happy enders."

Dr. R. G. Lee then took his text from the twenty-seventh chapter of Acts. When the fourteenth night was come, and so forth, dwelling on twenty fathoms and fifteen fathoms. Paul's conversion made a new world for him and for a multitude of others. Henceforth he wanted to know Jesus only. The ship was going in a dangerous direction, toward the rocks. Per contra the religion of Jesus is on an ascending scale, ever toward the life abundant. If a man loves his friends he has life, but not till he loves his enemies does he have the abundant life. Herein is my Father glorified, not that ye bear fruit, but that ye bear much fruit. God calls us out into the deep of experience of grace and exercise of power. Can you control your temper better than a year ago? Do you get more out of the Bible? Do you pray more and better? We never test the resources of God till we attempt the impossible. The way Paul's life was deepened was by meeting Jesus. This made Judson and Cary and Bunyan, and every man and woman who has given Jesus the opportunity.

THE DAILY VACATION BIBLE SCHOOL

By Homer L. Grice,
Secretary in Charge, Daily Vacation Bible
School Department
Baptist Sunday School Board

The Daily Vacation Bible School is comparatively new to the South. In 1922 there were less than fifty of them in the entire territory of the Southern Baptist Convention. Last summer there were perhaps five hundred. Southern Baptists will have that many or more, this coming summer. They will probably have ten thousand of them in ten years with more than a million children enrolled. Since the Baptist Sunday School Board created the Daily Vacation Bible School Department last September, interest in this work among Southern Baptists has had a marvelous quickening. State Sunday School secretaries are sending out literature; the Baptist papers are printing articles and editorials on the movement; Sunday School conventions are giving prominent places on the program to the discussion of these schools; city training schools and regional conferences are being held; and pastors everywhere are eagerly studying the merits of the schools and deciding to put them on in their churches. As the work is so new to most of the people in Mississippi, this article is written with a view to giving them a general idea of what a school is and what it means to the children.

What Is a Daily Vacation Bible School?

A Daily Vacation Bible School is a school of the church that meets from two to five weeks during the long summer vacation time of the children, usually in a church building, with the pastor, Sunday School teachers and other volunteer workers making up the faculty, and the children of the Sunday School, church and community constituting the pupils. The school is in session three hours a day, in the forenoon, five days a week (Monday through Friday). The pupils have no textbooks and are not required to do any home work, although they often become so interested that they gladly do it of their own accord. The courses of lessons are put into the hands of the teachers who come from day to day with the work in hand ready to pass it on to the pupils.

The ages of the pupils vary from five to fifteen. It is not wise to admit children who are not five by the time the school opens. The school ought to be organized into four departments, Beginner, Primary, Junior and Intermediate, though often when the building will not permit of it the pupils can be grouped into fewer departments. Only one set of lessons is used in a department.

No tuition fees are charged. Usually the pupils are not required to furnish anything, all materials being furnished by the school. The expenses are nominal. The expenses of a school, and this is gained from wide observation, average about one dollar per pupil enrolled. The costs can be cared for in several ways. When a school is established as a

fixture the expenses can be cared for in the annual church budget. Often subscriptions are secured from parents and interested parties. Sometimes, when the church will not do it, a group underwrite the cost and guarantee any deficit. If properly looked after, without any high pressure methods, the freewill offerings on commencement night and at other times will amply cover the costs.

The Daily Program

The program is built around the needs of the child. It is meant to minister to his every need—spiritual, moral, social, mental and physical. As his attendance is purely voluntary the program must appeal to him, or he will cease to attend. Necessarily, it must be graded.

The first element is that of worship. The children form in lines of march on the grounds, and when the processional is played march in to their seats. There follows a brief period in which the principal endeavors to bring the pupils into the most reverential atmosphere through the responsive readings, devotional hymns and prayers. Salutes are given to the United States and Christian flags and the Bible, each salute being followed by the singing of a stanza suited to the occasion.

One of the main purposes of a vacation school is to promote the forming of proper habits. Promptness is stressed and everything is done on schedule. Each day the principal tells a short habit story and endeavors to make it "get across" into the minds of the pupils. This is always a delightful feature in an efficient school.

There is a period devoted to music. The children like the great hymns. They memorize several during the progress of the school and are taught how to sing them with proper feeling. The vacation school offers a great opportunity to counteract the jazz music tendencies often manifest in Sunday School and church music. An insistence by the principal that the pianist and the chorister emphasize the stateliness of the great hymns will, if necessary, create the proper musical atmosphere.

When the pupils go to their several departments, the departmental teachers take them in charge. Often there may be a brief worship period in the department and an additional habit story suited particularly to some special occasion that develops in the department. In the Beginner and Primary departments time will be given to teaching these pupils songs and music appropriate to them. In all departments the Bible story is the outstanding feature of the program. Often the pupils are called on to retell the story and, when it permits such treatment, dramatize it. When children reenact a story and live through it, it is theirs permanently.

The Bible stories are supplemented with memory work, drill periods and, in the Junior and Intermediate departments, with notebook work, using the concordance and running references. Every effort is made not only to have the pupils learn the story, but also how to apply the teaching to their own lives. To ac-

complish this another story is told, one carefully selected, to bring out the main lesson of the Biblical narrative, after which there is an intimate conversational period between the teacher and pupils.

In the day's program will be found often a missionary story, a patriotic story or a health story. The thousands of good stories on these subjects are combed for appropriate ones for such use. The children enjoy them thoroughly.

Often the handwork is closely related to the stories. The children make objects that illustrate the stories they have been learning. The handwork is one of the fine features of the school. Children have creative faculties. They like to do things. While the children thoroughly enjoy the handwork and would do it all day, the period is strictly limited.

In addition to all these items there are the supervised play periods, surprise periods and the weekly outings. The sum total gives the child a program that thoroughly appeals to him. He likes the school, does not want to miss a day. The resultant atmosphere of the school makes it easy for him to assimilate the teachings, so that learning is play to him rather than work.

The Outlook

There were ten thousand of these schools in the world in the summer of 1924 with an attendance of over one million children. Southern Baptists have not done much along this line yet, but there is rapidly crystallizing a wide and deep interest. The Baptist Sunday School Board is now energetically promoting the work and expecting thousands of these schools in a few years. The department has set for its goal 3,333 schools with 333,000 pupils enrolled by the close of the summer of 1929, five years hence. There are 3,333

full-time churches and over four thousand half-time churches, not to mention several thousand aggressive rural churches that have preaching only once a month. There is already a number of pamphlets that can be had for the asking. Others are in preparation. A letter to Mr. J. E. Byrd, State Sunday School Secretary, Mount Olive, Miss., or the Daily Vacation Bible School Department, Baptist Sunday School Board, Nashville, Tenn., will secure them for any one interested. Price lists of supplies can also be secured. A set of textbooks are in preparation and will be from the press this spring.

It is hoped that not only pastors, but Sunday School superintendents, teachers, B. Y. P. U. and W. M. S. workers and other interested parties will write for information and cooperate in the establishment of these schools in the Baptist churches throughout Mississippi.

FRECKLES

Now is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles as Othine—double strength—is guaranteed to remove these homely spots.

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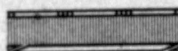
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COLLEGE COLUMN

Mississippi Woman's College Notes

An event to which all the college students and residents of Hattiesburg have been looking forward is the concert by the St. Louis Symphony Orchestra. There will be a matinee and an evening concert. A great treat is in store for the lovers of music in these performances and Woman's College is glad to make this possible for as many friends and students.

Because Woman's College girls are very anxious and willing to serve wherever they can be of service they are often called upon to assist in W. M. U. and other such meetings. One such group went with Mrs. Wilkenson to Clyde to take part on the program at an associational meeting.

"Hurry up, hurry up", were the snappy calls heard on the basketball court when the snappiest game of the year between Gulf Park College and the Woman's College was played. The score was 50 to 16 in favor of Woman's College. Gulf Park's team was fine and needs the highest commendation. They will always be welcome guests at Woman's College, for they are fine sports.

A day which means much to the students of Woman's College is Parents' Day. Great plans are being made and it is hoped that this day will mean much to the girls and those who are nearest and dearest to them.

The Hermerian Society presented one of the cleverest programs given in school this year. The dramatic monologue and pantomime given were amusing to the last degree. One in its literal translation of phrases as the appeal made by peeling a banana and then the fruit was taken from it leaving the appeal fruitless, the other in repeating the attitude and then making the speech, were ridiculous and furnished an evening of great enjoyment.

—M. McCann.

Mississippi College

Terracing, plowing, sowing, building of walks, and the planting of trees and shrubbery still goes on on the campus. There is no doubt that our campus will be about the most beautiful in the state when this work is completed. There is nothing that is being left undone that would make the campus more attractive.

A great deal of interest is being manifested in the Inter-Dormitory Track Meet which is to be held April 4th. A large number of men have tried out and made the different teams, making the meet bid fair to be one of the most interesting events of the year.

Prof. W. N. Taylor, State Senator and also the Secretary of the Mississippi Teachers' Association, and the Editor of the Mississippi Educational Advance, spoke to the students at the chapel hour on Friday at the invitation of the Educational Club. Prof. Taylor brought a timely and a very interesting message on "Needed School Legislation in Mississippi". The measures that were proposed are those proposed by the Educational Societies and by the State Board of Education, such as a constitutional amendment altering the age limit of educable children, a reform of the Certification Laws, the selection of the County Superintendent by a County Board of Education, and bigger school appropriations.

A number of new students are entering school now who are coming in from the schools which they have taught but are now closed.

The faculties of the two colleges, following an old custom, have granted a holiday for the students on April 1st. The name of the day, traditionally, is "Clean-Up Day". Of course, some cleaning up is done on that day, but the most attractive feature of the day is the social attraction.

Preliminary steps are being taken on the campus for the organization of a campus-wide student religious movement, the Baptist Student Union, which will unify the varied student religious activities now existing, enlist the unenlisted on the campus, and be the directing force of the religious life of the students. On April 5th, a mass meeting of all the Baptist students in school will be held, and the work of organization completed.

—Merrill D. Moore.

Religious Education in Public Schools

Many earnest citizens, both within and without the churches, have felt that the absence of specific instruction in religious principles is a grave defect in popular education. An effort is being made at the present time to remedy this condition, and various schemes are being tried whereby the children in the schools

may be given the benefit of religious instruction without contravening the constitutional principle establishing the separation of church and state, and without giving offense to the religious sensibilities of the parents.

It is safe to say that no subject has occupied more space in religious and educational periodicals in recent months. The suggestions range from the simple daily reading of a few verses of Scripture without comment to an elaborate arrangement under which the children are dismissed for specified periods during which time they are under instruction in classes maintained by various denominations.

Nation-Wide Movement

"Bible study in connection with the administration of public schools is receiving thoughtful consideration in many localities throughout the United States. One is almost ready to say that there is a national movement to promote this important aspect of education. If this movement has not already received universal recognition, it will soon push itself into position of dominating importance in public thought. Religion in public school is no longer a fetch. It has become a very real proposition, and the best minds in the country are being brought to bear upon its promotion. It is certainly true that the majority of people are quite ready to do what they can to lessen crime and restrict the growing tendency of youth to waywardness. But instruction in religion can not be given by the public schools. Legal restrictions make that impossible,

and the traditional separation of church and state is a constitutional element of public opinion. That idea is ingrained into the very life of the nation. Religious education will never be assumed by the state. Churches and allied interests must take the initiative in all matters pertaining to religious instruction. Public school authorities, however, are in position to render great service in this field of endeavor through co-operative enterprises. Indeed, co-operation is the key note of success in all of this matter, and the importance of such co-operation on the part of school officials cannot be over estimated. Any plan of organization and administration, which meets, satisfactorily, this dominant issue in the life of the American people will receive increasing support. People in general will give more effective attention to the making of good citizens and religious education will become increasingly important to that end. The stand-

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Please send names and addresses of Baptist friends residing in Washington. We will invite them to our services and try to be helpful to them in whatever way we can. Send names today to Samuel Judson Porter, Pastor, 16th and O Streets, N. W., Washington, D. C.

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We are now ready to reserve rooms for next session. Send Reservation Fee of \$12.50 now.

We have not had a vacant room in six years.

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Colleges

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on, Miss.

ards of home are not what they used
to be when they sought to instill the
sense of responsibility which comes
from being a burden in the family
group. Outside superficial standards
have been substituted for the old
home standards which had their ba-
sis in religion. The school has been
affected by this tendency, and there
is need that old standards shall be
re-established. There is no surer
and better way to get at this than
through the principles of religion
which ought to be taught to all of
the youth of the land. This desired
end can be attained only through
co-operative activities between the
church, the home and the public
schools."

Clarke College News
T. J. Farr, Reporter

Clarke College is having the most
successful session in its entire his-
tory. The second term's examina-
tions are now over and the students
are busy with the last term of work.
A better spirit of loyalty and co-
operation has never existed.

The college was represented with
thirteen delegates at the Sunday
School and B. Y. P. U. Convention
recently held in Tupelo. The B. Y.
P. U. of Clarke College again was
awarded the College efficiency ban-
ner for making the highest general
average of any college B. Y. P. U.
Last session we had only one B. Y.
P. U.—this session we have three
A-1 unions, all of which are doing
excellent work. Every boarding stu-
dent is enrolled. In addition to our
regular programs, the unions are
doing practical work, such as giving
programs at country churches, and
assisting in the organizing of other
unions.

The Nursery of Newton has do-
nated two acres of fruit trees to the
college. The trees have already
been set out and in a short while we
shall have a splendid orchard.

The East Mississippi State Nor-
mal will be held at Clarke College,
beginning June 8. The Normal will
be the largest that has ever been
held in this section of the state. In
addition to the State Normal, Clarke
College will maintain a regular Col-
lege Summer School where students
can take high school or college work
and get regular credit for same.
Teachers' license may be renewed
by taking high school or college sub-
jects. A number of students will
come to complete their high school
units, while others desire to begin
their course or to take college work
and at the same time get college
credit. The summer session will
probably continue for ten weeks.
We would be glad to hear from any
one interested in this work.

Our business department is be-
coming one of the most popular
business colleges in the state.
Thorough courses are given in book-
keeping, typewriting, shorthand,
penmanship, business English, bank-
ing, court reporting, and, in fact, in
all kind of commercial work. Stu-
dents here have the advantage of
taking a business course and literary
work at the same time. Young peo-
ple are much safer here and the ex-
penses are less than in the business
schools in the cities. In recognition

of the efficiency of Mrs. J. D. Brown,
head of the business department,
Macon and Andrews Business Col-
lege of Memphis grants diplomas to
all students who complete the course
here.

We have an unusually large grad-
uating class this session, consisting
of forty-two of the finest young men
and women of the state. A number
of them have already accepted posi-
tions as teachers for next session.
Our graduates are in demand be-
cause of the fact that they receive
an all-round development, being
trained intellectually, socially, phys-
ically, and spiritually.

HOLLY SPRINGS BAPTIST
CHURCH AND REV. G. C.
SANDUSKY

The Baptist Church at Holly
Springs, Miss., is having an Educa-
tional Bible Institute. Great throngs
of eager friends have been attending
regularly. I thank the Lord that
I had the privilege of speaking sev-
eral times in this Institute.

The house of the Lord here is ex-
ceedingly beautiful, with a two story
parsonage adjacent to it. The
friends of this community are very
cultured and appreciative. They
love our Lord and are striving dili-
gently for Him. I have never met
a more spiritual people.

Rev. G. C. Sandusky, who is the
pastor here, came from the Fergu-
son church in Kentucky, where he
had been pastor for almost six years.
He was dearly loved there and did
all he could for our Lord. I spoke
in his church in Kentucky and ad-
mired him for his consecration, abil-
ity, humbleness and especially his
intimacy with our Lord.

I pray that the richest heavenly
blessings may abide with him and
his church forever.

—B. S. Ding,
247 N. Y. Hall, Louisville, KY.

ITTA BENA

It may be of interest to some of
your readers to know that we had
more than fifty persons at our regu-
lar prayer meeting in the First Bap-
tist Church here on Wednesday
night, March 25. The work moves
on well otherwise, but that is to be
expected of a church where so many
attend prayer meeting.

Yours fraternally,
—L. D. Posey.

ORDINATION SERVICE

The Byhalia Church set apart to
the office of deacon on last Sunday
night Brothers Henry Myers, Clyde
Neely, and W. E. Senter.

The pastor and church were as-
sisted in the service by Rev. J. W.
Lee, who preached the sermon, and
by Rev. G. C. Sandusky, who de-
livered an excellent charge to the
deacons and church. The addition
of these brings the number of dea-
cons in the church up to the literal
scriptural requirement—seven—and
a truer and more loyal band can not
be found anywhere. With one ex-
ception, all are young men in the
prime of life and under their direc-
tion the temporal affairs of the

church are in safe hands. They sup-
port rather than "boss" the pastor.
—Walton E. Lee,
Como, Miss.

"I once tried to teach a little boy
to speak pure English," writes Oc-
tavius Roy Cohen. "I'll never forget
the despairing way he said to me
at the end of the thirtieth or fortieth
lesson: 'Dey aren't no "ain't you,"
is dey? It's "aren't you," ain't it?"
—Boston Transcript.

Hoax—"Here's an article written
by a scientist who says that insects
have emotions. He claims he has
frequently seen a mosquito weep."

Joax—"Wel, I've often seen a
moth ball."

"Insurance Agent—"What kind of
automobile insurance do you want?"
Lady—"Collision insurance by all
means, because I have a friend who

had a bad collision, damaging her
car and bruising her up quite a bit,
and she would have been killed if
she had not been a Christian
Scientist."

"Insurance Agent—"All right; we
will write the policy for you, but
say to your friend the next time you
see her that I was driving with my
family of four, and the front wheel
of my car came off, and we skidded
about forty feet, and not one of us
was scratched, and we are all
Methodists."—Exchange.

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great treat of 165 best songs—40
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Will aid you in carrying out your
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Men who have reached the
top O' the hill—success—
will tell you that besides
hard work and sticking to
a single purpose, and play-
ing the game square, it was
sensible, systematic saving
that made the climb possi-
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Write for confidential contract and full par-
ticulars immediately.

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COLLEGE COLUMN

M. S. C. W. News Notes

Who's Who!

A Chinese teacher. No a teacher of Chinamen. We have her. One of the most interesting things she has yet undertaken, says Cordie Williams, is teaching Lum Lee and Charlie Lee. Cordie is from Moorhead, is a junior and in the line of her achievements we would mention president of the Life Service Band, Y. W. C. A. campus activities committee, Sunday School teacher at the East End Baptist Church, and a member of the Student Volunteer Band. We were especially proud of her because of the fine impression she made at the Tupelo Convention, when she spoke before the Life Service Band on "Keeping Alive the Fires of a Consecrated Purpose." She has taken five study courses this year. Also she has brought her letter to the local church.

The Junior-Senior debate is now history, with a gold star by the names of the junior debaters, Miss Mark Parks of Fern Springs and Miss Nettie Lassiter of Poplarville. They happened to represent the affirmative side of the question—Resolved that the Bible should be taught in the public schools of the United States. In the Fr-Soph debate, the sophs won, representing the negative side. Therefore these two teams—the soph and junior—will meet sometime soon to fight for the championship on the same subject.

"Doctrines of Our Faith" is now being taught in the Baptist Room. Also a course in the Gospel of Mark has been started. The first class meets daily from 5 to 6, while the class in Bible meets twice a week.

At the end of this month report cards will be mailed to the parents of the girls at M. S. C. W. giving their grade in Sunday School for the month of March. This is done to let the parents know what their daughter is doing, and also to encourage the girl to attend Sunday School and make a high average.

Mr. Merrill Moore of Mississippi College visited the Life Service Band last week. He brought a very splendid message to this group of girls. We were also fortunate in having him conduct our noonday devotional on that day.

The B. S. U. sympathizes with our pastor, Brother Franks, in his recent sorrow, in the loss of his father.

Dr. Duncan of New Albany was with us on last Sunday, and we were glad to have him lead our noonday prayer meeting. He spoke very impressively about the "Beautiful Things of Life."

The Life Service Band has voted to meet every Sunday now instead of twice a month. The next three programs will be given to a study of our Baptist Training Schools. The first one to be reviewed is South-

western Baptist Seminary at Fort Worth. Later will come the Louisville Training School and the B. B. I.

During this week members of this band are doing some special work in the mill section and at the orphanage. Members also are visiting the Chinese here.

There were three new members to come into this Band on last Sunday—Irene Dale, Aileen Eitel and Mildred Frazier. Special conferences for each member have been arranged, in an effort to find out what we need and can offer in the way of special training for those who desire to do definite Christian work.

Five members of our B. S. U. attended the Tupelo Convention. On last Sunday morning, three of these gave splendid reports of their trip. Irene Dale told of the personnel of the Convention, while Mattie White Garnet and Alynne Coker discussed some of the messages and told of the awarding of the State Banners.

Echoes of the Tupelo Convention

The Bible is the king of all books. It is a serious business to let young Christians go untrained.

We need a conviction of our salvation.

Whenever you begin to pray, your problem is just about solved.

There must be an accounting of our stewardship.

The man who apologizes never gets there.

Let's get the finishing habit.

Keep on the main line.

Paul made a voyage from the tea cup of himself into the ocean of God's self.

The Christian religion is pitched on an ascending scale.

The arithmetic of Jesus doesn't agree with ours. 70 times 7 means a million!

We never test the resources of God until we attempt the impossible!

TUPELO CONFERENCES

The County Dependable Workers met in the Primary Department of the Baptist Church Tuesday afternoon at 2:30. On account of train schedules there were not so many present, but it was a very helpful meeting. Interesting reports were read and the county maps were displayed locating all the churches in each county showing all the evergreen Sunday Schools, those observing Children's Week and those reporting through County Dependable Workers, also where there was a local Dependable Worker.

There were seven (7) absolutely Dependable Workers attending the Convention. Mrs. Ned Rice of Charleston was elected President of the State League.

We hope through this Organization to reach every church in Mississippi and do everything we can to make the Elementary work of our Sunday Schools more efficient.

Our next meeting will be held at Gulfport in connection with the Assembly.

EVANGELIST ENTZMINGER AT FIRST CHURCH, HATTIESBURG

The Sunday School Times calls Louis Entzminger the greatest Sunday School man in America. He is more than this. He is a New Testament evangelist who preaches a gospel of sin and salvation by the blood of Jesus Christ.

He and his staff, consisting of a secretary-pianist, Mr. Rawley Tredway, and a song leader and soloist, Mr. Wm. A. Huey of the Bible Institute, recently came to the First Baptist Church for a campaign. He first takes as thorough a canvass as it is possible to get of the territory in which he gets the names, addresses and religious standing of all the people.

With the unaffiliated prospects as the definite objective, Evangelist Entzminger uses the Sunday School as the logical organization of the church to reach the different classes of prospects for Christ, for the Sunday School and the church. He insists on the New Testament plan of personal witnessing for Christ. He exalts the church.

He spends about a week getting his idea in the minds of the people and in organizing them for the work. He puts into the hands of these workers the names of definite individuals with such information tabulated on a card as will give them a basis of approach. He calls on them for reports of work done and makes these reports public, at least the totals of work done, each evening during the meeting. The special evangelistic effort runs for about two weeks.

Something like a thousand visits were made during the campaign at the First Baptist Church by the members. Needless to say that this brought a great blessing to themselves and resulted in reaching many souls the preachers never could have reached. There were 143 accessions to the church during the meeting and the week following the meeting. Additional rooms became necessary to carry on the Sunday School work and the church ordered the construction of temporary building on the church grounds for intermediate department and some adult classes. We believe the work will go on as that seems to be the case where Evangelist Entzminger holds meetings.

—W. F. Yarborough.

CHURCHES REPORTING DURING THE LAST WEEK ON THE 1925 PROGRAM

Church	Pastor
Crystal Springs	Rev. J. L. Price
Pilgrims Rest	Rev. R. A. Kyle
Gallman	Rev. R. W. Bryant
Natchez	Dr. W. A. Borum
Eastabutchie	Rev. J. P. Holcomb
Concord	Rev. Joseph H. Crawford
Fort Bayou	Rev. R. L. Vaughan
New Salem	Rev. C. H. Mize

Driver—"Is my tire flat?"

Pedestrian—"It's a little flat on the bottom, but the rest of it is O. K."

IN MEMORIAM

Obituary

On February 24th, 1925, the Death Angel visited our little village of Rome, Miss., and took the soul of our beloved friend and sister, Mrs. J. H. West. She was sick one week of the dreaded disease, pneumonia. Everything was done for her that medical skill could do, but death claimed her as his own. Mrs. West was a kind and devoted wife and affectionate mother. She was gentle and sweet in her ways and a Christian woman. She joined the Baptist Church when a girl in her teens and lived a consistent member until death. She was forty-four years of age on February 10, 1925.

The once smiling face, the loving heart that was always striving to make those around her feel welcome and contented has been borne away to realms of eternal bliss and rest. We all feel that a link has been severed, a tie broken, and we sigh for the touch of a vanished hand, for the sound of a voice forever stilled. The Lord giveth and the Lord taketh, and blessed be the name of the Lord forever. Let us live so we, when called, can go with outstretched arms to enfold us to His loving breast. 'Tis sweet to have friends and true.

As members of our own dear church, we felt the same interest and religious fervor. 'Tis sad to know this once happy home is no more. Mrs. West was a faithful worker and member of our Woman's Missionary Union. We miss her so much. She leaves to mourn, a devoted husband and seven children, three girls and four boys. Farewell, Mrs. West, till we meet again in the shadow of the great white throne. We placed her body under floral wreaths to await the coming of our Lord.

Mrs. T. F. Stroud,
Mrs. A. J. Hill,
Mrs. F. H. Mansfield.

The Home-Going of a Good Minister of Jesus Christ

On the evening of March 4, 1925, the spirit of Brother J. E. Davis of Rawls' Springs, Mississippi, entered into rest after a long and distressing illness. He was born January 1, 1853, and so the number of his days were three score and twelve years two months and three days. When about nineteen years of age he united with the Magee's Creek Baptist Church in Pike County, Mississippi, and was baptized by Pastor J. L. Chandler. Later in 1874 he moved his membership to New Hope Baptist Church, Marion County, where it remained till 1881, when he became a member of the New Zion Baptist Church in Pike County, now Walthall County. By this church he was ordained to the gospel ministry under the pastorate of Brother Willis Fortinberry.

It was about two years later while a young school teacher that the writer first met Brother Davis and his brother, A. F. Davis, also a minister, as they were assisting in a meeting at Silver Springs in Pike

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County. About three years later Brother Davis moved to Rawls' Springs, then in Perry County, where he spent the remainder of his life. He became a member of the Central Baptist Church, from which church he went to "The general assembly and church of the first born".

He was pastor of Baptist churches for a period covering something like thirty-one years and for twenty years or more he is said to have traveled, by private conveyance, an average of 2,500 miles annually preaching to churches and mission stations. During his ministry he served as pastor more than twenty churches practically all of them being monthly appointments. Who can ever estimate the debt of gratitude we owe to these men of God who braved the winter's storms and endured the summer's sun to preach the gospel of Christ and set up the standard of the cross in the scattered settlements of these pine forests before the locomotive's shrill scream had disturbed the virgin forests? On horseback and often on foot these heralds of the cross made their way and preached Christ. While Brother Davis' ministry was not wholly of this type he took up the torch and carried on for these men under conditions almost as hard.

Brother Davis was married December 10, 1873, to Mary Elizabeth Grimsley, who survives him. To them eleven children were born, nine of them still living, viz: J. B., W. A., Ray R., Mrs. Wm. Edmonson and Mrs. O. F. Lokey, Rawls' Springs; B. B., Jackson, Tenn.; Rhessa R. and J. P., Memphis, Tenn.; Mrs. T. F. Moon, Augusta, Ga. They have eighteen grandchildren living.

Brother Davis was for some years moderator of the Pearl Leaf Association. He was also a member of the Masonic fraternity and was for a period of years worshipful master. He was a good citizen with an abiding interest in all things that looked to the upbuilding of his community and the country at large.

As we contemplate the work of these faithful men of God who received only a pittance from the churches they served and had to toil incessantly with their hands to provide for themselves and their families, we their successors who are more fortunately situated, may well ask ourselves whether we are doing as much in proportion to our opportunities as they did in their day. Heaven's blessings be upon their memory.

—W. F. Yarborough.

Hattiesburg, Miss.

Obituary

On February 12th, 1925, at the home of her son, Mr. P. H. McRee, at Morton, Miss., Mrs. T. L. McRee departed this life at the age of sixty-seven. She was reared near Sylvaena, Smith County, Mississippi, and was the mother of eight children, among them being Mrs. W. A. McLemore, of Hattiesburg, Miss., whom she visited shortly before her death.

Mrs. McRee lived a beautiful life, devoted to her husband, children,

friends and church, being a true Christian and a member of the Bay Springs Baptist Church, Rev. H. C. Clark, pastor. She is mourned by a large number of friends and acquaintances for her many deeds of charity and loving Christian kindness to all. She was buried at Bethel Church, Smith County, there to rest until her Savior calls her home.

—N. C. Hill.

Obituary

March 3, Frank M. Davis departed this life to his reward, being near 85 years old. Brother Davis leaves to mourn his loss eight children, grandchildren, and lots of friends.

He was a member and deacon of Providence Baptist Church over sixty years, and was true to his home, church, country and Savior. The great number at the funeral attested his good life.

We all sustained a great loss at his departure, but it is happy gain. May our Father comfort the bereaved kindred and loved ones—May His grace be sufficient for them, is the prayer of

His and their pastor,

—Jas. A. Chapman.

Obituary

Hernando, Miss., Jan. 21.—Mrs. Lou Gannaway, 88, died at the home of her son, J. C. Gannaway, at Nesbitt, this morning. Mrs. Gannaway was a member of one of the pioneer families of this section and was a highly respected woman. She was a devout church member and a leader in its work. She was buried this afternoon in the Baptist Cemetery of this place.

SOWING AND REAPING

We read: "He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:8.) This is one of the things that our beloved brother Paul wrote, and it is hard to be understood, and some people wrest it as they do also the other scriptures to their own destruction. (See 2nd Peter 3:15-16.) It is hard to understand because it seems, to the casual reader, to teach that those who sow to the flesh by living a sinful life will be lost in hell; while those who sow to the Spirit by living a good life will be saved in heaven. But that can not be true. Paul did not mean that people reap life everlasting to their own souls by the kind of life they live; because the very purpose of his epistle to the Galatians was to rebuke that very kind of error. So we know that he did not, in the last chapter, teach a doctrine that he had labored so diligently in almost the entire letter to condemn. But to pass it up with this assurance and not make any attempt to understand just what he did intend to teach would not suffice the mind of a man who is hungry to understand God's word.

There are two kinds of Bible students. First those who believe God and seek to understand and harmonize all His word. Second, those who

doubt the infallibility of the Bible and do not recognize it as God's own word from lid to lid, but seek to find those things which appeal to their own way of thinking, even at the expense of discarding all of it, to the contrary. The man who believes God and loves His word and seeks diligently, with prayer, to understand it, will come very near understanding it. The best plan I've ever found in the study of His word is to take all the plain unqualified statements as a Key, as per example: "For by grace are ye saved." That's plain. Another statement, "The gift of God is eternal life." That's plain. Another, "Verily, verily, I say unto you, he that believeth on me hath everlasting life." That's plain. Another, "To declare, I say, at this time His righteousness, that He might be just, and the justifier of which believeth in Jesus." That's plain. Then again, "And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." All the above statements are plain, positive and to the point; and all who refuse to accept them and believe them, the wrath of God abideth on them. (Read John 3:36.) Now those of us who believe all these plain statements or declarations know that any scripture that is hard to be understood, which seems from the surface to conflict with these plain statements, do not conflict with them at all, but only seem to. Therefore we seek to find what the real meaning is. And as we thus study the word we find hidden deep meanings. But if we pass over these hard places, because they are hard to be understood, then we miss a lot of the sweetness that comes by diligent study.

Now back to the sowing and reaping. What did Paul mean in Galatians 6:8? The man (saved man) who sows to the flesh is a man who devotes all, or practically all, his time to thoughts and deeds for the satisfying of his earthly desires, whatever these desires or lusts may be. Even though he may be honest and his actions in the most part legitimate, yet he is sowing to the flesh and will reap corruption, for all these things "perish with the using", and are not eternal. But what will become of him? We find the answer in Paul's first epistle to the Corinthians, "If any man's work shall be burned, he shall suffer loss, but he himself shall be saved; yet so as by fire."

Next—the man (saved man) who sows to the Spirit, is a man who devotes all, or practically all, his time to thoughts, deeds and words for the salvation of lost souls. Jesus said: "The Seed is the word"; men's hearts are the ground on which these seed-words fall. Those who hear the word and understand it and receive it spring up into life everlasting and bear fruit, and the fruit ripens into seed again, and they sow the same seed-word. On and on down through the ages, from faith to faith. But it is a certain specific kind of word, not merely truth, but a peculiar truth, that does this work; and that is, the word of the gospel of Christ, which Paul

said he was not ashamed of, "For it is the power of God unto salvation to everyone that believeth." Now as we sow this seed of the word of the gospel of Christ, we are sowing to the Spirit. We can not all preach, but we can help preach by giving, by praying, by private conversation and by the right kind of living. We may all, the most humble among us, have part in the sowing. Now what happens? There is a reaping; and the reaping is life everlasting, not our own, because we got that when we believed in Christ; but the life everlasting of those who are helped to believe through our sowing. Under this light it is clear to us what the Holy Spirit had in mind when He moved Paul to write: "He that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting." What a precious heritage is ours.

—J. E. Heath.

A SUNDAY AT OSYKA

It was my pleasure to spend the third Sunday in Osyka. Preached morning and evening to our noble church on the hill. I was very much impressed with both Sunday School, morning and evening audiences. They also have a live B. Y. P. U. and other organizations. Osyka is a place where children are grown in encouraging numbers. They seem to be of a very fine quality also. It is a community of unusual intelligence and religious interest. I understand that more than ninety per cent of the town are Baptists, consequently a great responsibility rests upon the Baptist Church. They have wonderful opportunities for serving the cause of Christ. They have a large number of men and women of culture, ability to do anything for the church and the cause of Christ they really resolve to do. They are planning to move forward in a glorious way and to secure, at an early date as possible, a worthy man to succeed Brother J. G. Gilmore, who recently resigned. They have their mind and heart fixed upon the man and hope that providential developments will enable them to secure him.

In the afternoon Brother Fortenberry drove me up to McComb City, where Dr. J. W. Mayfield took commendable pride in showing up his new and marvelous church and Sunday School plant. The Lord is certainly doing great things through Brother Mayfield, who preaches the old gospel with unusual unction and power. He has just closed a fine meeting in his own church. Forty-eight had been received for baptism. The entire community was greatly blessed.

I enjoyed the hospitality of the Shilling Hotel and the homes of Brother William Ott and Ben Fortenberry. I cherish pleasant memories of my visit to Osyka and McComb.

—B. H. DeMent.

(Continued from Supplement)

New Prospect W. T. Darling
Oak Grove W. B. Gresham
Old Oak Grove T. C. Hodges
Pleasant Dale
Pleasant Grove
Pleasant Ridge I. P. Randolph
Pleasant Hill W. T. Darling
Poplar Spring
Zion Hill W. T. Darling

Waltham County Association

Centerville J. A. Green
Enon J. L. Price
Knox
Liberty Springs
Magee's Creek C. T. Corkern
Mesa V. C. Walker
New Zion C. T. Corkern
Smyrna J. L. Price

Wayne County Association

Bethlehem
Buckatunna
Chapprell
Chason A. P. Wells
Chicora R. E. Moore
Clear Creek
Denham
Evergreen
Eucutta
Hiawancee
Hollis Creek J. W. Morris
Mt. Zion W. O. Carter
Mulberry
Pleasant Grove
Shady Grove E. J. O. Crawford
Shady Grove W.
Thompson Creek
Valley Ridge
Zion's Rest

Webster County Association

County Line
Cumberland
Double Springs
Hohenlinden W. C. Stewart
Mantee E. T. Putnam
Mt. Pleasant
Pine Bluff
Spring Creek
Union
Wake Forest

Winston County Association

Bethel
Calvary S. G. Pope
Enon
Good Hope
Liberty
Mt. Pleasant
Murphy Creek J. L. Ward
New Church
Noxubee H. C. Compton
Oak Grove C. J. Purvis
Plattsburg
Poplar Flat J. L. Ward
Sardis C. T. Clark
Singleton
Shiloh
Yellow Creek
Jackson T. Carroll

Yalobusha County Association

Bethel N. F. Metts
Big Springs
Clear Springs
Dividing Ridge J. J. Hallum
Hopewell R. A. Kyle
Leggo R. A. Kyle
Mt. Gilead
New Hope R. A. Kyle
New Liberty
Oakland L. B. Spencer
Pine Grove
Pine Valley
Pleasant Grove
Sealey
Tillatoba L. B. Spencer
Water Valley J. G. Lott
Wayside

Yazoo County Association

Anding
Bentonla
Bethel—Black Jack
Bethlehem
Center Ridge
Concord
Liverpool
Oak Grove
Ogden
Providence
Rocky Springs
Sartartia

J. A. Patridge

E. G. Evans
W. N. Hamilton

Short Creek

Zion Association

Bluff Springs S. E. Carter
Cross Roads Louie J. Crumie
Fellowship Joel Dorroh
Harmony J. B. Middleton
Hebron Louie J. Crumie
Lollars Grove
Mathiston
Monte Vista
Mt. Vernon E. T. Putnam
Mt. Zion

Philadelphia
Pilgrim's Rest
Pine Forest
Pleasant Hill
Sabougla
Sapa
Shady Grove
Spring Hill
Tomnolen
Waltham
Double Springs

J. B. Middleton
L. F. Dorroh
J. B. Middleton
J. B. Middleton
Louie J. Crumie
E. T. Putnam
J. M. Spikes
J. L. Smith
S. E. Carter
Joel Dorroh

SHALL WE REPEAT IT?

REPEAT WHAT?

Repeat Foreign Mission Retrenchment

Have We Retrenched?

WELL, LET'S SEE

It is true that we have not actually called missionaries home from the fields, because, for one reason, this would have required an expense greater than their support on the field. We have, however, in a desperate effort to keep the Board's expenditures within its receipts:

1. Denied these missionaries requests for EQUIPMENT the past two years;
2. Those missionaries who have wished to enter new territory where need and opportunity call, have been denied the NECESSARY MONEY to do it, and the ripe harvests of these fields are going to waste;
3. We have been compelled to slow down our EUROPEAN PROGRAM, and to disappoint and discourage our hard-pressed brethren in Europe to whom we promised to be good allies;
4. We have denied APPOINTMENT to scores of young men and women who say God has called them and who beg to be sent to the places of great need and great opportunity;
5. ANOTHER CROP OF MISSIONARY VOLUNTEERS will be turned out of our colleges and seminaries in June, and we have no means with which to send these to the fields where they are so much needed.

Is it RETRENCHMENT to stand still before NEED and OPPORTUNITY while souls and opportunities are being lost? Is it RETRENCHMENT to veto the call of the Spirit to young volunteers? How shall they go except they be sent? Is it not RETRENCHMENT to handicap missionaries on the field, discourage them and weaken their powers of service by repeatedly denying them equipment which is necessary for their work? BUT unless FOREIGN MISSION CONTRIBUTIONS are LARGELY increased before the end of April more radical retrenchments than the above will be necessary.

Is it not a time for EARNEST PRAYERS for FOREIGN MISSIONS, GREAT SERMONS on FOREIGN MISSIONS, and some truly GREAT CONTRIBUTIONS to this largest and most seriously imperiled enterprise of the denomination?

J. F. LOVE, Corresponding Secretary,
Foreign Mission Board, S. B. C., Richmond, Va.

P. S.—Foreign Mission tracts including tracts on WILLS AND ANNUITIES sent free upon application.

J. F. L.